




Paul R. Myers
Box 117
Greentown, Ohio





Digitized by the Internet Archive
in 2011 with funding from
LYRASIS members and Sloan Foundation



BIBLE MONITOR

VOL. IV.

January 1, 1926.

NO. 1.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHANGES IN THE MONITOR

In going over the answers to our questionnaire P. 20, Oct. 1 issue, we find some would like us to use better paper and change to a weekly. No one, likely, would love to do this more than we, ourselves, but that means double the amount of cost, and so far we have not the wherewith to have it so done.

We contemplate enlarging soon, and will do the other things desired as the Lord shall, thru you, furnish the means to do them.

If all those who desire these changes will take stock, or make donations sufficient, they will soon be made.

A PERILOUS SEA VOYAGE.

Having just studied Paul's missionary journeys in current S. S. lessons, we all are more or less familiar with his last sea voyage from Cesarea to Rome.

After "many days" sailing they encountered a severe

storm, and the "voyage was now dangerous." Fortunately they happened (?) to have a Monitor on the ship who gave timely counsel and admonition as well as a prophecy of the final outcome of the voyage. Said he, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and owner of the ship than to those things which were spoken by Paul." (Acts 27:10, 11)

We imagine they called him a "pessimist", "calamity howler", "fault finder", "sore head", and, perhaps, other names satisfactory to themselves.

The storm raged a "tempestuous wind beat down" upon them, "the ship was caught, and could not face the wind, they lowered the gear and so wear driven", being left to the cruel mercy of the surging waves of a stormy sea.

In their consternation they "labored exceedingly with the storm, and began to throw the

freight overboard, and to cast out with their own hands the tackling of the ship."

At this juncture the Monitor came upon the scene and upbraided them, saying, "Sirs, ye should have hearkened to me, and now I exhort you to be of good cheer; for there shall be no loss of life among you but only of the ship", and finally, after about two weeks rolling, and tossing and being driven two and fro upon the merciless waves of a turbulent sea the sailors "cast four anchors at midnight and wished for day."

In this instance the Monitor counsels them to take food, with the assurance no lives would be lost. And so, after fourteen days of fasting, fear, and consternation on their part, he gave thanks for the food; all ate and were refreshed, and took on new courage, and after eating "they lightened the ship, throwing the wheat into the sea." And when day came they cast off the anchors, and left them in the sea, "and hoisting up the fore sail to the wind, they made for the beach." The ship ran aground and was destroyed by the violence of the storm, after all the passengers, prisoners and sailors were safely landed following the command of their Monitor to swim or float on boards, planks or any

available means, and so all were saved, as had been foretold by their Monitor.

It may be noted, that, while no LIVES were lost, yet those who had charge of the ship were not in a saved condition, and unless they afterward repented, were finally lost.

In like manner the church has been on its earthly pilgrimage on the sea of life for a number of years. The sea likewise in the early part of the voyage was calm and smooth and peace and tranquility and and unity prevailed among the passengers. But alas! A few years ago threatening clouds began to rise above the horizon. These clouds grew thicker and darker, the winds changed to storms, the sunshine of peace has not been seen for "many days" until we are now engulfed in a whirlpool of worldliness that greatly endangers the spiritual life of the passengers and threatens the destruction of the old ship of Zion.

These dangers were foreseen, and timely warnings were given, but as in the former case, the Monitor was not heeded, neither, now will the leaders who have the control of the ship take heed to the warnings, until it now seems we must be about the midnight hour of our distress, being

tossed to and fro by the tide of worldliness that threatens to destroy the church.

Having labored hopelessly to keep the church pure while taking on a cargo of worldliness, if those in charge of the ship, the leaders of the church would, like the sailors in the former case, throw the freight (innovations) overboard and with their own hands cast out the tackling (the chords) by which they seek to bind the church, until everything shall be under their control, we might ride the storm out out in safety.

After being tossed to and fro on the sea of hopelessness in a vain effort to row against the tide, until the midnight darkness of despair has overtaken us, it would seem high time we "cast anchor and wish for day."

Those sailors strove (labored) manfully to land the ship safely with its cargo, but finding this impossible they had sense enough to "unload".

The Monitor would say, finding it impossible to land the ship safely with its cargo of worldliness, let's unload the "burden of sinfulness that's weighing her down", cut loose the anchors that retard her spiritual progress and "pull for the shore" or "make for the beach" and, even if the church is stranded, broken to

pieces in the effort, better this, than that the whole crew with all passengers be lost in the sea of worldliness.

Many are they that are wishing for this midnight darkness to pass and for the church to emerge in her morning beauty, and noontide glory, when they can once more worship God in the beauty of holiness, unencumbered by the things that have destroyed peace and harmony and threaten the destruction of the ship of Zion and loss of spiritual life of all those on board.

NEW YEAR RESOLUTIONS

1. Be it Resolved by all the loyal and faithful elders and ministers of the Church of the Brethren that we will not officiate at love feasts in churches where the irregularities and innovations that are disturbing the peace of the church and threaten its disruption and disintegration are tolerated. (Some refuse to do this now.)

2. Be it Resolved by all the loyal and faithful members of the Church of the Brethren that we will not sit down to the Lord's table in churches where the irregularities and innovations that are disturbing the peace of the church and threaten its disruption and disintegration are tolerated.

(Many refuse to do so now.)

3. Be it Resolved by all the loyal and faithful elders, ministers and laymen of the Church of the Brethren who are isolated from loyal churches that we assemble at convenient places and maintain the simple spiritual form of worship as did our church until recent years, inviting the loyal and faithful to worship and observe the ordinances of God's house with us. (This is being done now in some places.)

4. Be it Resolved that as loyal and faithful members we secure only loyal and faithful ministers to conduct our services, and hold series of meetings for us, contributing liberally of our means to this end. (This is being done now.)

5. And be it further resolved that, cutting loose from the worldliness in the church and in our own lives, we endeavor, through faith and obedience to be more sanctified, more righteous, more holy in life and more loyal to Christ, and that we will encourage and promote the cause of true vital piety and spirituality advocated by the "Bible Monitor" and its supporters, contributing liberally of our means to that end, withal praying, God's blessing upon the work. Amen.

THE DECLINE IN RELIGION

Anyone who thinks seriously must be concerned about the great decline seen on almost every side in the religious life. Actions which a generation ago would not have been tolerated in the churches are now encouraged. The teaching of the doctrines of the New Testament is the smallest part of the life of men and women who profess to believe in him as the Savior of the world. Agnostics and infidels are in the churches. Why has there been this great change, and whither is it to lead us? Where will the churches be if the present tendency holds for another generation? The answers to these questions are of very great importance to all who wish to see mankind rise to a higher plane instead of sinking to a lower.

If we were to answer the first part of the question we would say that the blame for the condition lies at the doors of the men who have occupied positions as teachers of divine things, and have not been true to the trust imposed on them, Professing to believe that Jesus Christ is the only one who has revealed the way of life, they have gone astray into paths leading from him, and have led their congregations away from the Light of the world. If they had devoted

more time to the study of the Word of God, and less to the study of infidel literature, the world would not be where it is.

The greater part of the load of guilt rests on these men; but not all of it. Practicallly all of us have learned to read and to think; and yet we let other men do our thinking for us; we let them lead us whither they will. It is clear even to the untrained mind that the churches are not following in the steps of the Man in whom they have professed to believe. And those who have any religious faith at all must see that they cannot follow the human teachers who lead away from God, and at the same time receive the rewards promised to those who obey him.

How many believe that God is a rewarder of those who diligently seek him? If we go by their actions, how many believe that it is necessary to obey his commandments in order to have right to the tree of life and to enter in through the gates into the city? How many think that faith in Christ is necessary to salvation? There is plenty of professions of religion, but apparently not as much possession of it as there should be. Men will not enter into the promises of God; and the reason is the old one, the same which has stood from the

time when God first had a people, namely, unbelief.

And what do women know about modest apparel in these days? We do not write of the worldly women, but of those who have taken upon themselves the name of Christ. How much do they differ from the women of the streets? It is utterly impossible for a woman to dress as the modern woman does and at the same time believe in the teachings of the New Testament. And men of intelligence in all but divine things speak of these teachings as if they were a hindrance to the progress of the human race. To the great majority they are no longer a hindrance strong enough to keep them from doing anything that the world, the flesh and the devil lust for. To the few who heed the teachings, they are a hindrance to the progress they would otherwise make in the ways of the enemy of all righteousness. One man spoke of these divine teachings as being as useless and as harmful as the old Chinese teaching that the feet of the women should be bound until walking was very difficult. He did not want to see that the one class of teaching has nothing spiritual about it, is purely the invention of man, while the other has to do only with those things which prepare us better for life here and

for the more blessed life of the hereafter. To make this distinction would show how little there is to their opinions; and so they do not make it.

We do not believe that the world is getting better in any true sense. People are doing less work and are giving themselves more to sin and folly, but they are anything but better. The world will never get better until it draws closer to the only One who can heal its sorrows and blot out its sins; and we do not see in the world any tendency toward obedience to Christ's teachings.

Under such circumstances what is the professing child of God to do? Two ways are open to each one. The one way, the way we consider the only right one, is to live up to the profession. Such living will help not only the one living faithful, but others who would like to be faithful but have not the strength. The other way is to give up the profession. If a man is to be honest he must not profess to believe in a law and then ignore or disobey it. We can easily deceive others; we can sometimes deceive ourselves; but we can never deceive God. If professing Christians were honest there would be no decline in religion. Who of us can say that we do not know better than we do? If

we know to do good, and do it not, to us it is sin, and sin ends in separation from God.

A LETTER FROM ONE OF THE SCHOOLS

Dear Brother Kesler:

Are you acquainted with conditions in and around our schools. I am not. I do not wish to be called a "knocker" but feel we should acquaint ourselves with the work and tendencies at the places where our young people are asked to go to prepare for their life work and especially for their work in our church as teachers and pastors. You know that we have been urged to send our children to our own schools where the "religious atmosphere" is the best. If the following letter is true it looks like the "atmosphere" is by no means what it should be, in fact, a little murky. What must be the influence which such a place must have on our future church if our church leaders must come from there. The barbers and jewelers must be doing a thriving business in such a place in removing the "glory" of such sisters as mentioned and in selling gold rings, watches, chains, etc., to the members of the church. If the school management are not taking strong steps to correct such evil tendencies do you

think they can rightly ask us to support such institution? The letter was written to my son.

Fraternally,

Oct. 4, 1925.

Dear Friend:

I spent the summer in Chicago, one week at home and three weeks here. I am enjoying my work as well as can be expected. I have 18 hours of classwork. is a nice city of about thousand. The buildings and campus are much better than any other except Bethany.

The Sunday School is about 300 attendance. Very few in the church wear the prayer veil. They have a choir which contains bob-haired women and no coverings. The song leader has lost hers too, or perhaps is keeping it for some special occasion. I was at one prayer meeting where they were perhaps 100 women and the covering was conspicuous for its absence. No one. A brother, from is here for a week or ten days to help in a campaign for \$40,000. His subject this morning was \$40,000 and his text was 1 Cor. 8 something, I can't find the place. His subject tonight

is the same and all this week with different texts.

Our Sunday School is studying a book, "Business and Religion" by Babson the great Statistician. Day before the book came we had a few verses in James but got off on the virgin birth and church ordinances which the class ruled out as not pertaining to us or a mistake somewhere, they did not know quite where.

The student body is puzzled to know whether to go to the picture show, card party or prayer meeting on Thursday evening. I guess the last is easily decided however.

Most of the girls have bobbed hair and the boys checkerboard sweaters while all wear gold rings, chains, etc. I am one of the old fogies here and I suppose Christ would be much more so than I am. Well, it just goes to prove something.

Write and tell me something of your plans and life. Perhaps some of these years we will meet again and if you would like me, might write once in a while between now and then.

Goodbye,

Your Friend and Brother,

Remarks:--We have been wishing for some time that "conditions in and around our

schools" might be known, but hesitated to describe them. So now we give space to let others tell it. An eye-witness is the best kind of witness. It is to be hoped "conditions in and around" some of the other of our schools are not so bad as this one.

PAYING THE PRICE

D. F. Lepley

Dear Brother, Sister, are you willing to pay the price of a carnal life?

What do I mean?

Just this—You may belong to the best church there is in the world—that particular church or denomination that accepts the "whole Gospel".

You may subscribe to everything, all the doctrines that your church holds as fundamental and vital, you may profess your allegiance to that church, you may profess to the world that you believe all of these things, but does the world, the sinful world, believe you?

Does your every day life and your association and dealings with the world, does your daily contact with sinners convince them that you are what you profess to be—A Child of God?

If this is true of you, brethren, then why does the world know so little about our church,

why do sinners seem to know so little about her people, why do so few hardened sinners believe your professions and recognize you as one of God's children and be moved to accept your church and her doctrines as the power that can save a sinner from death?

Can it be true of us as a people that our professions do not mean anything, that all that the world sees in our lives is only our professions?

The sinners of Antioch knew that Paul's converts were Christians because their lives corresponded exactly with Paul's description of Christ, but do the sinners of your town and your community recognize you in that same way, or do they think of us as "whited sepulchres", as Jesus said of the Pharisees in his day?

My dear brethren, these are serious things, we are facing a serious situation as we stand before a sinful and an accusing world.

Paul, if he were here in our midst today, would no doubt say to us as he did to his Corinthian brethren, "are you not carnal"?

And I fear that he might even liken us to the enlightened and educated Athenians that were "religious", who, lest they might have missed doing homage to all of the gods

they imagined there were were even willing to erect a shrine to a god that they did not know.

Brethren is it possible that this might be true of us?

That we have either forgotten, or that we have not yet learned to KNOW the one and only true God, "in whom we live and move and have our being", the God who is not far from every one of us.

Every cause has its corresponding effect. And brethren, when those who have eyes that see, must acknowledge their consciousness of the lamentable fact that the sinful world is becoming more and more sinful, and that the saving power of the Church, over hardened sinners, her power to make "new creatures" out of them, is becoming weaker, then to what cause shall we lay this deplorable effect, unless it be to the carnality of our lives. Lives that bear "only leaves", while a sin sick, dying world is hungering for the "fruit", the life giving, soul satisfying, soul healing "fruit" of the self emptied, heart cleansed, consecrated Child of God.

My brethren if you doubt the soul hunger of sinful men all about you, then let God burn

out of your heart, every vestige of your carnal, earthly nature and crucify your carnal life, and let them see that you bear "fruit" instead of "leaves" only. And let them taste of the goodness of that "fruit", and you can then no longer doubt that there is a longing after God in the hearts of the vilest sinners, but they find not that in the lives of his professed children which satisfies their soul hunger and they perish.

Oh! My brethren, do we realize that we are piling up an awful burden of debt to God, by failing in our responsibility for the lives of sinners, all about us, from day to day?

Are you willing to pay this debt—the price of your carnal life, when the day of reckoning comes?

"Thou art thy brothers keeper".

—Connellsville, Pa.

The "Monitor" will come to you weekly when subscriptions and stocksales make it possible. Suppose you do a little personal work along these lines. Quite frequently we learn of whole churches that do not know of the Monitor. Let's tell them. We have the samples but must depend on you for names and addresses. Send them in.

BIBLE MONITOR

Poplar Bluff, Mo., January 1, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Term:—Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

EVOLUTION A DELUSION

Part II.

K. D. Henry

Missionaries of the foreign field admit that evolutionary tendencies are espoused and taught somewhat by others but not by themselves. It's always the other person who doesn't do the right thing. Our leaders admit that there is Liberalism and Progressism in the church somewhere but always others and elsewhere Bro. Charles Boonsack stated emphatically that most of our schools—colleges—should not be standardized but should be Bible school, but it seems most of the other leaders insist that every "school" be a standard college and that the adjoining districts cheerfully pay for at least

twice as many teachers as the school naturally requires. One of our cloleges had an attendance at the beginning of this school year of about one hundred and thirty students in the various departments and a faculty of at least thirty teachers. Think of it! Thirty teachers and one hundred and thirty students, four and one-third pupils to the teacher. My! but our "poor" professors and doctors are overworked and pitifully underpaid for the sacrifices they are making. If some of our public schools were thus supplied with teachers, some of our schools would require ten to twelve teachers.

What would some of our own brethren say if they were told that evolutionary tendencies are espoused by some of our own workers in the foreign field? Evolution is very closely allied with Modernism, Liberalism, etc., or rather these latter terms are pretty nearly synonyms for evolution. To this category also clearly belong those who wrest the Scriptures unto their own destruction, those who assume the right to interpret the Bible as they please. If this be true, and the writer is convinced that it is, then what of our own brethren who thus interpret it? What of the "new interpretation" on the prayer veil, on the Lord's supper, on the saluta-

tion, on the dress question, on the wearing of jewelry, on non conformity, and on a number of equally vital subjects? For, according to God's word, the least is of equal importance with what we consider the greatest. What of some of the "new interpretation" that are being taught in our theological school? We are fully convinced that if some of the teachers of Bethany Bible School had been more wholly taught by the Holy Spirit and less in theological schools of other denominations there would be less, and perhaps no "Posts" (Post-millennialists) there to teach this pernicious doctrine and spread it over the brotherhood. Any minister, or prospective minister, who takes his theological work in a school of the character of the Theological School at Yale should be relieved of his membership in the Brethren church.

We are made to wonder what the "new interpretation" is on James' definition of religion? "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." We rather think it is, pure religion and undefiled before God and the Father is this To visit the fatherless and widows in their

affliction, when this can be done without neglecting other more important social activities,—caring for the poor is one of the great, underlying principles of God's word—and, of course, keep from sinning as much as lieth in you; this doesn't mean, however, that one is not to mix with the world, one can surely attend Fairs, Picnics, Parties and perhaps dances,—but keep unspotted! This is a rather lengthy interpretation, but this is one of the requisites of a "new interpretation".

There is perhaps some "method" in this "madness" that these evolutionists have assumed. All through the teachings of Christ runs the thought of hell, of judgment, of everlasting punishment. These are not pleasant thoughts to those who know to do good, and do it not. Many of the evolutionists have read and re-read the Bible until they are thoroughly conversant with its contents. By divesting Christ of his divinity they easily discredit his teachings on subjects that are not congenial to them. Will trying to discredit his teachings destroy facts? Suppose the evolutionist convinces himself fully on this point, what about heaven, everlasting joy and peace and all that heaven implies? This argument, as Bro.

Kesler so aptly says in "A Letter With Reply" destroys itself. Divest Christ of his divinity and heaven itself does not exist. Christ said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Take hell out of the Bible and heaven ceases to exist, for Christ taught the former as well as the latter. The punishment of the wicked is as vividly depicted in his word as is the felicity of the just.

We do not attempt to deny that care, and feed, and selection have not wrought wonders in man's helpers—the domestic animals, that care and cultivation and selection have not wrought wonders in fruits and vegetables, etc. We do not wish to discredit what Mr. Burbank and other scientists have done. This does not enter into the discussion.

"Origin of Species" is a biological impossibility. No amount or process of evolution can produce an apple from a turnip. (1 Cor. 15:39) "All flesh is not the same flesh: but there is one kind of flesh of man, another flesh of beasts, another of fishes, and another of birds." It is possible to produce variations but no distinct species.

—Thomasville, Pa.

SEPARATION

L. I. Moss

Separation is a question many folks have been thinking much about, more than has been spoken in public. This is only is the natural result when such a marked division exists, as must be recognized amongst us. Jesus said, "A kingdom divided against itself cannot stand". Some say one thing and some another. There are many things now, such as banquets, orchestra, musical instruments, picture shows, bobbed hair, and many other things tolerated and encouraged in the Church of the Brethren, which many of us feel are departures from the scriptures. And all of us who oppose and teach against such things are set in the back ground, and on all programs of District of General Conference. The liberal fellows are placed to the front so we cannot expect to turn the body as a whole, and what is left for us to do? With this division existing, there is only one thing according to the following scriptures. I know the liberal element claim we are causing the division, and we claim they are.

Romans 16:17, "Now I beseech you, brethren, mark them that are causing the di-

visions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them."

Now dear readers, just call to mind many of the doctrines we have learned and seen observed in the past, that are today trampled under foot, after much effort has been made to retain them and failed. What does Paul say next? "Turn away." (2 Tim. 3:5-7) After a number of things are mentioned which shall be in these greivous times, Paul says from these turn away. In the fourth verse two things mentioned are being "puffed up and lovers of pleasure more than lovers of God."

In II Thess. 3:6, 7: There are two things pointed out in this text. The seventh verse says, "For we behave not ourselves disorderly among you." This is the first point the apostle brings out, then the 8th verse says, "Neither did we eat bread for naught at any man's hand." The second is wrong, and I think many of the pastors receiving a large salary ought to think of many poor hard working people who are paying their hard earned money for them to live in luxury. But don't forget the first is disorder according to the doctrine, from these turn away.

Dear readers, in the light of these texts as they apply to

present conditions, it surely seems to me it would be more honorable for both elements of the church to quietly separate. Some folks look at the word separation with terror, but listen, as it is now we have contention and confusion continually, which are far worse than separation.

—Fayette, Ohio.

OUR PROBLEMS AND WHAT ABOUT THEM?

By G. E. Studebaker

In a speech made by Bro. A. C. Wieand before the open Conference of 1921, he unfolded conditions existing in the church at that time. See Full Report, page 53 as follows:

"Our church has not had the pastoral system before this time, and other denominations have had. We are drifting into it; drifting is the word. It is all chaos yet. Every man is doing that which seems right in his own eyes. Every local church is doing that which is right in its own eyes. Now, in any organized body, there are two principles always at work that must be respected—individual liberty, and social obligation. We are having the individual liberty on the part of pastors and congregations. . . There are three types of government, the congregational, the ecclesiastical, and the rep-

representative, and the representative takes care of both the individual freedom and the social obligations."

And, I further quote from the report given at the Conference of 1923 by dress reform committee, (see Full Report, page 55) "Although we, as a church, through indifference and lack of teaching have practically surrendered our right to leadership, your committee pleads for co-operation and aggressive teaching everywhere, as the crying need among us."

And again, I quote from an editorial in the Gospel Messenger in the issue of September 29, 1923, in which we have this statement:

"There seems to be a general feeling that the present situation in the church is somewhat perplexing. So many things are in a state of FLUX. With something of a jolt we have just come up against a hard fact in our missionary program. The educational program has called out a special commission on that subject. Many of our local churches are suffering greatly, even dying, for want of competent leadership. Others, taking on a new aggressiveness, are moving out on lines which start questions, if not misgivings, in the mind of some.

"Shall the merging of Church Boards, begun at the

last Conference, be continued? How far? Shall the Conference representation and organization be revised? And so on.

"In a word, does anybody know just where we are, or where we are going?"

—Hampton, Iowa.

If you happen to bet getting the "Monitor" but did not subscribe yourself, this means you have a friend who believes in the paper and wishes you to read it. We hope you enjoy it and become a regular subscriber when your time expires

THE LACK OF DISCIPLINE IN THE CHURCH

By Leander Smith

"In the name of our Lord Jesus Christ, when ye are gathered together, in my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that you may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." (I Cor. 5:4-8.)

We hear the lamentable cry coming from all the Protestant churches that the world is

swallowing up the churches. That anarchy seems to be rampant in many of the churches. They tell us that the church has no right to discipline her members. They tell us that "discipline is not suitable to our age and civilization."

This is true, is indeed deplorable. If it be a fact that the New Testament was only adapted to the age in which it was written, Christians of to-day, should of all people, be most miserable. This contention adapts God's Word to the age, and not the age to God's Word. And just here comes much of our present trouble. There seems to be a determined effort upon the part of some, to make it appear that the Bible cannot be applied to our Twentieth Century civilization. It is tragically true that much of our boasted civilization is contrary to the express teaching of the Bible. It has probably never occurred to those who urge this objection, that it might be well to change the civilization to meet the demands of the Bible, rather than repudiate the teaching of the Bible to meet the demands of our civilization. In other words to make man subject to God, rather than God subject to man. Whenever, and wherever, any civilization comes in conflict with the Scriptures, it is then and there that it gives

conclusive evidence of its own corruption. This is true of the individual, the church, as it is of the nation. The Bible with all Christians is an established standard for all ages, and not the ages for the Bible.

In the past a "thus saith the Lord" has been with our brethren, and all-sufficient rule of faith and practice, and an end to all controversy. It is a sad comment on our people that this is not altogether true to-day. The brethren are essentially strict constructionists, and the moment they begin to seek authority for some practice from inference or implication, they will forever forfeit their age-long contention for "thus saith the Lord in all things."

Can it be that practically all our leading brethren through the past ages, have been woefully mistaken concerning the teaching of the Scriptures on this important subject? If Mack, Saylor, Quinter, R. H. Miller, Vaniman, S. S. Mohler, Wolf, and Rosenberger have lived and labored and gone to their reward, mistaken as to the teaching of the Scriptures on this question, it is quite enough to stagger the faith of those who are contending "for the faith which was once delivered unto the saints." These great men had the same Bible that we have today, and at the

least, were as skilled in exegesis and interpretation. The God of yesterday is the God of today and will be the God of all the days.

Let us give heed to Him, who speaks with all authority: "I testify unto every that heareth the words of the prophecy of this Book, if any man shall add unto them, God shall add unto him the plagues which are written in this book." (Rev. 22:18.)

—P. O. Box 1341,
Myrtle Point, Oregon.

UNCLEAN, UNCLEAN

Glenn Cripe

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. (Isa. 6:5) How many of us would say the same that the prophet here said if we were to see the Lord?

At nearly every meeting of men you can find some who gets off to one side and amuse themselves by telling filthy and disgusting stories, mostly about the other sex, but not always limited to them. Sometimes at certain kind of meetings these stories are not told in a side group but before the whole body. "O generation of vipers, how can ye, being evil,

speak good things? for out of the abundance of the heart the mouth speaketh." (Matthew 12:24.) If these men speak from the abundance of the heart you can easily see how filthy their hearts are. In Revelation, we are told that nothing that is defiled or filthy shall enter into the Holy City, which is what all sincere Christians hope to attain. If these men do not repent and turn from their evil ways they shall not enter heaven; it is the word of the most high God.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36) These filthy communications are told only to amuse the listeners in an ungodly way, and for them, their tells shall give account at the day of judgment.

In some countries, in times past, lepers were numerous and lest they might touch and cause anyone else to get the same loathsome disease they were compelled to stand back and cry out unclean, unclean, when anyone passed close to them. Those who are so filthy at heart should be compelled to do the same because there is danger of them defiling their neighbors and friends. They are unfit to have mother or sister for they have made all, or at least many, women abhor-

erers in their speech and in so speaking they have made themselves the same in the sight of God for Christ said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart", and in Gal. 5:19 we find this, "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." These persons should not be permitted to remain in the church of the living God, indeed they are not in his church, they may be in the temporal organization here on earth, but they are not in

the church which is eternal. But they should not be permitted to remain in these temporal organizations for we are instructed to withdraw from such as are disorderly and to have nothing to do with them. If this were the universal practice there would be many who have been considered good church members who would soon find that they are sinners. Let us watch that we are not in that class for it is easy to let the wrong environment overcome us.

For us, we shall fight the good fight against this, that we may be given the crown of righteousness that the Lord shall give his own at that day.

—Goshen, Ind.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

GENESIS.

"In the Jewish scriptures the name by which the Book of Genesis is known is the Hebrew word that stands first in that book, 'Bereshith', which means 'in the beginning'. The

name by which we know it is the Greek word 'Genesis', which means 'beginning'. Both names are eminently appropriate, being in close agreement with the subject matter

of the book. The Book of Genesis is the oldest trustworthy book in the world. It gives the only reliable account of the history of two thousand years. Other sacred writings of antiquity are collections of hymns, legends and other productions, but Genesis is a clear, simple and yet sublime history of the times which it describes. . . . It is God's word and his method of preserving for all time the record of his work of creation and of his dealings with the early families of men. The book is a consistent whole. . . . Being God's word and inspired by him, he gave Moses the illumination he needed to write what he desired to have recorded. . . .

"We have here the explanation of how matter took form, and how life, both vegetable and animal, came to exist. The record tells how man was created, endowed with powers of body, mind and soul. We have the account of the first human sin, and in close proximity to the first sin is the first prophecy of redemption. The Book of Genesis is a record of the highest interest, not only as being the oldest writing in the world, but also because it is the foundation upon which the whole Bible is built'. . . . The spirit which permeates the

book is such that the reader is led to realize that he is reading God's words.

"The character portrayed in Genesis are among the most notable to be found anywhere. Adam, Abel, Enoch, Noah, Abraham, Isaac, Jacob and Joseph are described with more or less fulness. Others are mentioned as the completeness of the narrative covered by the book requires. We may consider Abraham as the most important man there described. His importance arises from two great facts respecting his life and character. The first is his implicit faith in God. . . . The second, . . . the fact that he became the founder of a chosen race, God's people. This consideration cannot be separated from his faith, for his faith resulted in his being thus favored. In Abraham's life, as well as in Joseph's, there is much to encourage and inspire the devout student of the Book of Genesis. The faith of the former is notable, and the latter is remarkable for his patience and uprightness."

—Arnold's S. S. Commentary
for 1913.

JOHN

John, brother of James and son of Zebedee, was one of the earliest and also the youngest of our Lord's disciples, honored with the distinction

“who Jesus loved”. His Gospel was written at the close of the first century or beginning of the second, long after the others had become well known throughout Christendom. He had all of them before him; he supplied what they had omitted, corrected false impressions, . . . and gave the cue for their deeper interpretation. He indirectly refers to and corroborates much that they have recorded, but abstains from traversing the same ground. He only narrates one miracle which is common to all the Gospels (the feeding of the 5000), but gives us four others peculiar to him,—the change of water into wine; the healing of the impotent man, and of one born blind; and the raising of Lazarus. While the events narrated by the Synoptists are mainly those which took place in Galilee, John’s Gospel is almost wholly occupied with Christ’s ministry in Judeau, and one-third of it is devoted to the sayings and doings of the last twenty-four hours of his life. He omits all the parables given by the Synoptists.

Generally, his Gospel is rather a compilation of distinct dissertations than a continuous narrative. It connects the Redemption of mankind with the Creation by the same Source of Life. Its subject is “The Eter-

nal Word made Flesh”, (1) as pre-existent, (2) as incarnate, (3) as revealing the Father, (4) as connecting humanity with Divinity through his own incarnation by means of spiritual agency. Hence the transmission of this spiritual influence through material substances is evidenced by the first miracle (ch. 2); expounded to Nicodemus (3); allegorized to the Samaritan woman (4); exemplified in the impotent man (5); emphasized in the feeding of the 5000 and subsequent discourse (6). The Revelation of the Father is developed by miracle and parable in chapters 7-10; his life-giving power communicated to human nature temporarily and eternally by spiritual agency in 11-13; the perpetual transmission of that power from himself to mankind through his apostles, and their commission to execute their functions in 14-21. Many additional scenes in his passion and especially Pilate’s efforts to release him, are furnished only by John. His reckoning of time is in accordance with the division of the day at midnight, which is identical with our own.

For the New Year.

I Am a Stranger.**Psalm 39:4, 5, 12**

From Bible Songs No. 4 Copy-
righted 1909, by United Presbyte-
rian Board of Publication. May
be sung to the tune "A Few More
Years Shall Roll".

My end, Lord, make me know,
My days, how soon they
fail;
And to my thoughtful spirit
show
How weak I am and frail.

Chorus:—

I am a stranger here
Dependent on thy grace
A pilgrim as my fathers
were,
With no abiding place.

To thy eternal thought
My days are but a span;
To thee my years appear as
nought
A breath at best is man.

Chorus:—

I am a stranger, etc.

**THE VOICE OF JEHOVAH
IN THE STORM
(Psalm 29)**

Ascribe unto Jehovah, O ye
sons of tel: mighty,
Ascribe unto Jehovah glory
and strength.
Ascribe unto Jehovah the
glory due unto his name;
Worship Jehovah in holy ar-

ray.

The voice of Jehovah is upon
the waters:

The God of glory thundereth,
Even Jehovah upon many
waters.

The voice of Jehovah is pow-
erful;

The voice of Jehovah is full of
majesty.

The voice of Jehovah breaketh
the cedars;

Yea, Jehovah breaketh in
pieces the cedars of Leb-
anon.

He maketh them also to skip
like a calf;

Lebanon and Sirion like a
young wild-ox.

The voice of Jehovah cleaveth
the flames of fire.

The voice of Jehovah shaketh
the wilderness;

Jehovah shaketh the wildre-
ness of Kadesh.

The voice of Jehovah maketh
the hinds of calve,

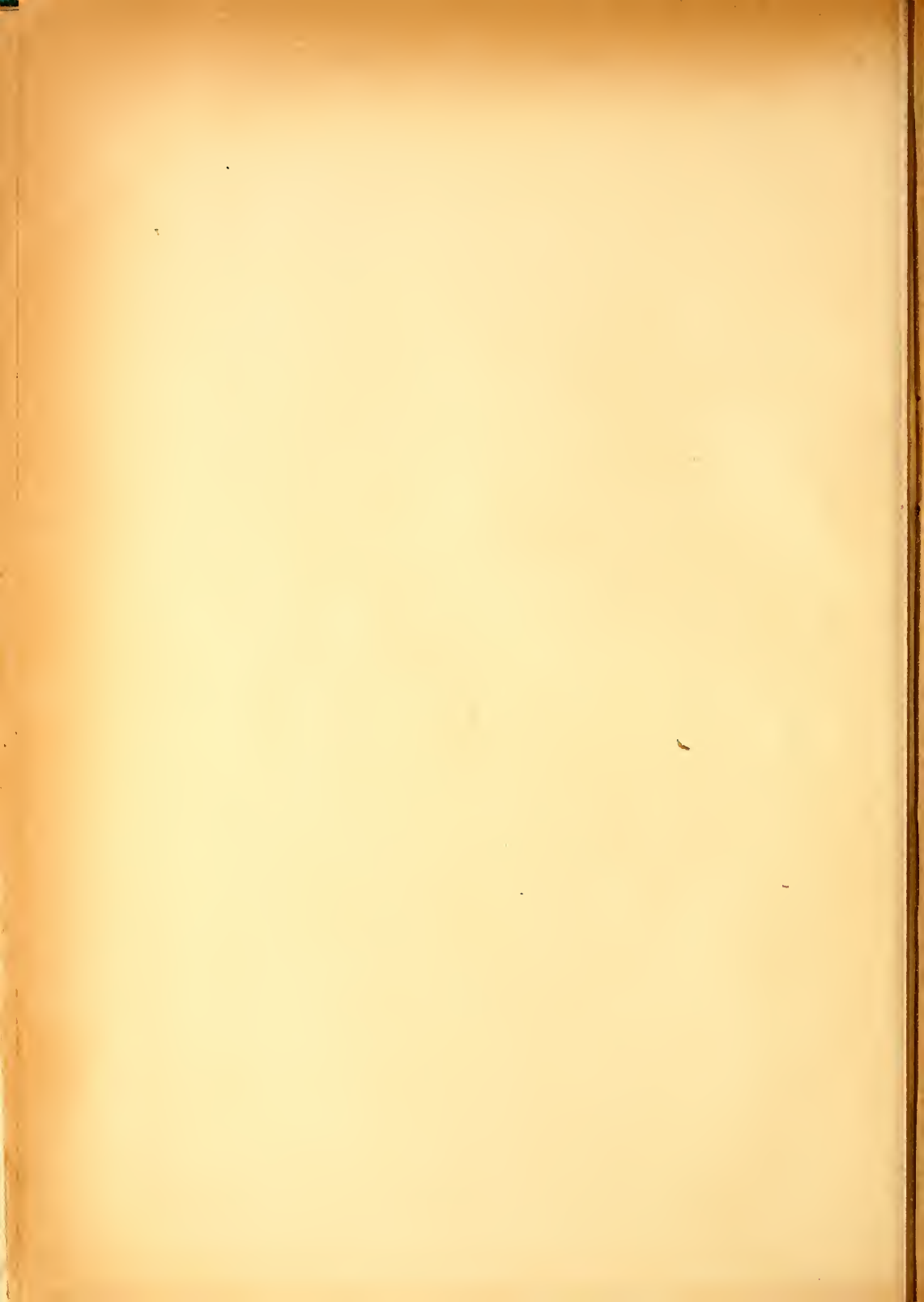
And strippeth the forests bare:
And in his temple everything
saith, Glory.

Jehovah sat as King at the
Flood;

Yea, Jehovah sitteth as King
for ever.

Jehovah will give strength
unto his people;

Jehocah will bless his people
with peace.



BIBLE MONITOR

VOL. IV.

January 15, 1926.

NO. 2.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice. || OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

NEW YEAR MEDITATION

What? Why? When? are three questions that confront us at every turn of life; and at no time in life perhaps, are they more urgent upon us than at the beginning of the year. At this time we are beginning to plan for the year, by taking stock or inventory, in order to see what our assets and liabilities are. This is important from a business standpoint, but more especially from a spiritual or religious viewpoint. What are our spiritual aspirations? In what way shall we attempt to attain to them? What changes from former plans shall we make? What improvements over former plans and methods shall we make? What new achievements shall we undertake? In what way can we best accomplish these? What effect will they have upon myself and my fellowman? These with others of a similar nature may be answered as follows: Our spirit-

ual aspirations should be to advance higher and higher in the divine life, by appropriating the divine graces, which adorn and embellish the Christian life, such as "Virtue knowledge, temperance, patience, godliness, brotherly kindness, charity" and other fruits of the Spirit as "Love, joy, peace, longsuffering, gentleness, goodness, meekness and faith," which make us so that we "shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ", "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." And this is worth planning for, laboring for, seeking and striving for, and there is no better time to do this than at the beginning of the new year.

Then to these graces may be added, sanctification, righteousness, holiness, and Christian perfection, consecration, devo-

tion, zeal, and earnestness, which make life a power and influence in the world for Christ and the church.

To these positive duties, graces and characteristics we should add the negative graces and characteristics such as, nonconformity to the world, including: nonlawing, nosecrecy, nondivorcement (except for Bible cause) nonwarring, nonswearing, and nonconforming in dress in styles and fashions.

Then too, we should plan for our own spiritual growth and development and an aggressive campaign for the evangelization and salvation of our fellowmen in carrying into effect our Lord's command to "preach the gospel to every creature" and to encourage, strengthen and build up each other in the most holy faith. Regular attendance at church and Sunday school, prayer meeting, the family altar and daily Bible reading with liberality in contributing to the support of those who are called to be our spokesmen and leaders in this great work, are some of the best means to this end.

Shall we now pause ere more of the new year slips away from us, and ask our-

selves: what are my plans for the new year? What definite steps have I taken, or should I take to bring about any definite results along these lines during the new year? And do you ask:

Why should we plan for these things? Because careful planning adds much to efficiency in the execution of any undertaking. It is in harmony with the Master's teaching about building a house or about one king going to war with another king.

Then too, the magnitude of the work demands the most thorough painstaking and preparation for its execution and accomplishment. The importance of the work also calls for careful planning that no energy be lost.

The need for the work to be done likewise, demands the most skilled and perfect preparation — Our eternal destiny or life in the great hereafter depends on its execution. "Without holiness no man shall see the Lord," and by these characteristic graces an "entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ," and "Blessed are they that do his commandments that they may have right to the tree of life

and may enter in thru the gates into the city."

From these considerations we see the necessity, not only of the doing of these things, but of the most thoro planning and preparation for their accomplishment.

When shall all this be done? There is no better time than NOW. Anything worth doing at all, is worth doing NOW. Whatever we aim to do in the way of preparation for our life work or in preparation for the hereafter must be done NOW. This is our only day of probation. "NOW is the accepted time. NOW is the day of salvation." Tomorrow may be too late.

May the Holy Spirit direct our planning for the work he would have us do, direct our thoughts and indite our words that our work for 1926 may redound to the glory of God, the furtherance of his kingdom, the salvation of souls, our own spiritual growth, and the purity of the church.

Thru the kindness of your friends a number of trial subscriptions are being sent out with this issue.

This is in the hope when the time expires, you will become so interested that you will order your name entered as one of our increasing happy family.

THE HOUSE OF MIRTH

In the olden times it was said that the Lord's house should be a house of prayer, and Christ repeated the statement when he was on earth. In his time it had been given over more than was proper to merchandising, and the ones guilty were censured as they deserved.

In modern times the house of God is still made a house of merchandise, and the moderns go farther than the Jews did in the time of our Lord, for they have made the house of God a house of mirth as well as a house of merchandise. The idea is that in order to win people to Christ you must amuse them. It is an idea not to be found anywhere in the Scriptures. We have something similar when the people asked the prophets to prophesy to them smooth things, pleasant things. And the untrue prophets yielded to the popular demand. They stood better with the people for so doing, but if we have studied our Bibles to any purpose we know that both prophet and people lost their standing with God and met final ruin.

One of the most important things for followers of Christ to learn is how to get and hold

the people. Many men have tried their own ways for so doing. Of late there is more effort to entertain than to instruct; there is more effort made to instruct in the interesting things of this world than in things divine. And we believe that is why the churches are on the low plane that they are spiritually. Some well-known singer is secured in order to attract the people; noted lecturers are hired for the same purpose; bands with more instruments than we can name come into the churches for the same purpose; plays and dances are used to draw the people to God's house for worship—or is it for worship, since there is no emphasis placed on the worship part of the program?

We have no objection to any scripturally lawful means of getting and holding people for the churches. But unchristian methods of getting the people into the churches, and the devil's methods of holding them or getting them to come back, are to be deplored. The one reason for having churches and for trying to get people to attend and become members of the churches, is in order that they may be saved. If salvation is not made the main thing, the only thing to be really stressed, then the church

has not fulfilled its mission and should close its doors or advertise itself for what it is rather than for what it ought to be.

Our reason for touching upon this subject is that we are going with the current and doing as others do; and we are going wrong; we are going away from God instead of toward him; the light that was in us is becoming darkness. Time was when we believed in keeping ourselves separate from methods of doubtful propriety for Christians; now our prophets prophesy falsely, and the people seem to love to have it so.

We are headed in the wrong direction and we have been traveling so rapidly that we have reached a place which is very far from where we should be. And here the old question comes up for an answer: What are we going to do about it? Will we continue in our present course or will we right about face and head in the direction appointed for us? That is the main question for the church to consider. If we continue to go wrong, it does not matter what we may do, for we can never get right without changing our course. Many of our number want to change the course, want to get back to the solid ground on which we

used to stand, but as things are run in the church today they are powerless. There must be a way found which will make it possible for those who want to remain true to their convictions to do so without leaving the church which is so dear to them.

We do not need or desire new rules or new advice given through Annual Meeting. We do not want new interpretations of the Scripture: these new things, as a rule, get us farther from the course which we must follow if we are ever to see life. But we do want, and we must have, a closer living to the teachings of the Word. He who does the will of the Father in heaven is the only one who has the promise of salvation. Explanations which explain away the truth never will get us to the place where we wish to be hereafter.

How long are we going to hesitate as to proper thing for us to do? Putting off the day of turning to the Lord is dangerous; procrastination is a thief of more than our time. When we know what we ought to do, there is only one time in which to do it, and that is the present. We do not know

what shall be on the morrow; God may call us home before this day is gone. And then what will our plans for reform amount to?

We have allowed to be brought into our houses of worship things that do not belong there. Are we going to let them remain there? Do we wish the feasting and merry-making to continue there? It is up to us as a body to say what shall be and what shall not be allowed to enter. Advantage has been taken of some rulings of Annual Meeting, and so we are where we are. God's house should be no less sacred now than it was long ago; it must be kept sacred if we expect him to be with us and bless us when we assemble to render him the worship which is his due. May he lead us in his way until he calls us to our other and better home.

We are always glad to have you tell us how you enjoy reading the "Monitor", and especially glad when you tell others about it.

A good way is to order samples sent to them.

We have the samples, awaiting your orders.

PURE RELIGION TRIED OUT

S. M. West

"Pure Religion and undefiled before God and the father is this, to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." This world is cursed with religions almost without number; all but one being false, therefore useless. But thank God there is one that is pure; the religion of the meek and lowly Jesus Christ. And again Romans 12:2, "And be not conformed to this world but be ye transformed by the renewing of your mind that ye may prove what is the good and exceptable and perfect will of God." What calls to the writers mind these two scriptural passages and brings out the following thoughts was reading in the Baptist Church Calendar this notice, "Thursday evening union communion service." Now after the great head of the church, Jesus Christ himself, had in close communion, with his disciples away from all others, instituted those three ordinances so connected and interwoven that they ought not be separated, on that night in which he was betrayed by the one he called a devil and who went imme-

diately out before the close of that meeting, and after his crucifixion, burial and resurrection he gave his last commands to his disciples, the established church here on earth, as he was ascending to the Father, (Matt. 28:19), "Go ye therefore and teach all nations baptizing them (those who received this gospel, of course) in the name of the Father, and of the Son, and of the Holy Ghost."

"Teaching them to observe all things, whatsoever I have commanded you and lo I am with you always, even to the end (of the world) Amen."

Now in view of all that God's word says on all these lines who has any right to partake of the sacred emblems of our Lord's broken body and shed blood but a repentant believing baptized Christian? Then what organization that claims, as some of them do, that some other way is just as good, has every right to meddle with the emblems and hold union communion, or in other words, a free open to all communion? Then again, so many other ways that might be named, not only individuals but different church organizations conforming to the world, thereby lowering God's standard and hindering the promises which are all made on con-

ditions being fulfilled, is it any wonder it is said the church has lost its power? Any wonder sinners stalk abroad at noon-day and scoff at religion? If religion was tried out as almost every other thing is, would not men cry out "what shall I do to be saved?" If the church was four-square on God's eternal word and trusting him to save mankind in his own way, think ye there would be any failure? I tell ye nay; for God is behind all of his promises and will not and cannot fail; a failure is not to be thought of.

—36 W. School Street,
Westfield, Mass.

WHAT NEXT

L. I. Moss.

About a year ago there appeared in the Monitor a little article by this same title which I prepared, after it was read some even wrote me and asked if it be true such things existed. Many of our good people did not like to believe some things had come into our beloved church and now another year has rolled by and we wonder what next.

Not long in the past since any of our congregations were shepherded over by pastors

The said pastors had some respect for the church of the past and at least when on duty would dress in order as Conference still demands, but now it is very common for the pastor with his lay down collar and necktie to appear behind the stand to preach and many of them are teaching their congregations to be disloyal. They even rail at dignities and speak disrespectfully of those who from a heart of love urge loyalty. If such rapid changes are made along these lines by the pastors for a little while. I wonder what next?

It has only been a few years back when our congregations when looking for an evangelist, were looking for men who were sound in the faith of the church who from the pulpit would preach the word and in personal work would try to lead people to accept the word as the church believed it.

But what next? The time is here when many of our congregations are looking for an evangelist who will get the most names on a church book. I do not say into the church because many of them are never converted and therefore are not in the church of Jesus Christ? Well, what next?

Even these evangelists abuse our doctrines, make light of the old foggy brethren who have

made the church of the past. They give all kinds of emotional lectures, but fail to preach the Gospel. With this kind of preaching can you look ahead and imagine what kind of a church will be next.

These things have not only become local. But never in the history of our church were some of these same scenes so prevalent at our general Conference as the last one. Conference says those not respecting the order of the church should not be on program. But all who were present know the disregard for such ruling.

One of the program committee said to me on the ground he supposed there would be fault found because so many appear on the platform out of order.

But listen, dear readers, if this disregard and disloyalty continues, who but God alone knows what next.

In many congregations nearly all sisters dress like the world, the bonnet is gone, the prayer covering is gone, the salutation is gone. What next will be gone, who knows?

With so many things gone they are no different from other worldly churches so they are ready to co-operate with others, already to the extent of open communion for all together, and—What next? Time will tell.

—Fayette, Ohio.

"SIGNS OF THE TIMES"

C. E. Wine

In the month of August, 1924, my good old father passed away at the age of 83 years 4 months and 20 days. I visited with him almost the entire last afternoon of his life, and while he was, to me at all times, a most clear thinker and safe counsellor, he was as bright as a new dollar that afternoon; but many new dollars would not express the value of that last visit, the end of which was only about two hours before his death. Of course this was only one of the many valuable visits we have had through life. But getting to the subject that I wish to, and do it quickly, will say I am sending to the "Monitor" readers a copy of about the last expression that he gave me on the subject of present day conditions and activities of the church. This was written and sent me perhaps two or three weeks before his death, and he told me that I could do whatever I wished with it. And I will herewith produce it thinking that it may be of some benefit to the "Monitor family."

My father, Eld. Geo. S. Wine, to those who knew him,

was a man of deepest convictions, and I think nobody can truthfully say that he did not try faithfully to live his "candid convictions" as he calls them;—

To-wit:—Some candid convictions upon which is based my attitude toward the present day activities of the church:

I

The Church of the Brethren was for about 200 years the church of Christ.

a.—Because she accepted, taught and practiced all of the commandments and ordinances sanctioned and enjoined by Christ and the inspired writers.

b.—She accepted the doctrine of separation from the world in appearance and deportment, nonresistance, returning good for evil and all other gospel principles, entitling her to the apostolic characteristic "ground and pillar of the truth."

c.—She adopted as a protection against error and opposing influences an exclusiveness in harmony with divine teaching, yet so unpopular that Jesus said his followers would be persecuted as he was, which is now almost entirely eliminated by a liberalism forbidden in

both the old and new covenants.

II

The church has lost her identity and the Brethren colleges are largely responsible for her downfall.

a.—By teaching and otherwise exerting an influence against what was called the order of the church in dress and whatever else call for a marked separation from the world.

b.—By affiliating religiously with those who do not teach nor practice the entire New Testament doctrine, and are now in cooperation with interdenominational leagues and associations, a plain violation of 2 Cor. 6:14-18, etc., etc.

c.—By taking part in moral issues which, when submitted to the body politic become political and the decision must be carried out by physical force. And they are now seriously implicated in the use of the cudgels, handcuffs and six-shooters of the sheriffs and policemen which cannot be used without the spirit of war.

d.—By taking part in the affairs of state even to the extent of holding civil offices in many of which the nonresistant principle must be violated, giving rise to the impossible

BIBLE MONITOR

Poplar Bluff, Mo., January 15, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Term:—Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

necessity of being loyal to the law of the Kingdom of God and the law of earthly government at the same time.

e—These and other departures from the truth, and admission of innovations have their origin in the "mystery of iniquity" of 2 Thess. 2:7 and will culminate in the "finished mystery of Babylon the Great" of Rev. 17 and this mongrel work must be nearing its climax by the denominations represented on the foreign mission field adopting the comity plan in doing their mission work, which carries on the face of it the agreement that they are all alike, none better than the other, thus sanctioning division, and building up division, which all is the work of the adversary;

while God's constant and continual plea is unity, oneness even as He and the Son and Holy Spirit are One.

—Reedley, Cal.

LOOKING TOWARDS A CHURCH HOME

By J. H. Crofford

The present conditions as they exist in the church, with no prospect or assurance of any change is giving many much concern and bringing sadness to the hearts of all God's faithful followers.

A critical condition, as serious as the present one, has never been experienced by the Dunkard church, though she passed through a division when she was divided into three organizations, not because her members were immune to temptations or never fell during the past generations, but because the church of today fails to teach and discipline her members.

Before the crisis or division came in 1882 the church made an effort to get her erring members in line, or if they resisted the pleadings and admonition, they were excommunicated. But finally the time came, by the assistance of a paper and the endorse-

ment of the wearing of the hat, by its editor, that the worldly enclined became defiant, but the transgressors and their sympathizers, though they numbered possibly four thousand, were numerically too weak to swing the whole church worldward, and the result was the agitators were excommunicated from the church. After the church had eliminated this pride loving class, a feeling of contentment was the general experience until—When? Until the salaried ministry and pastor were agitated through the church paper, and the numbers began to want sermons seasoned with smooth college trained language instead of spirit filled sermons, such as were preached by the unlearned, chosen personally by Jesus Christ.

With the salaried pastor came liberty to do as one pleased, in dress as well as in general deportment. The pastor did not dare censure or discipline for fear of a cut in his salary or lose his job. The numbers at the meetings must be kept up by making them interesting with the result the church today is made up of almost all degrees of characters, pride equal to that outside of the church and amusements disgraceful to any organization posing as followers of the low-

ly Jesus, and church ordinances are being relegated as non-essential.

Such affairs spread and grew with such rapidity that within a few years time we found the majority of our numbers favoring such conditions and now the loyal ones are so far in the minority that enforcement of discipline and Gospel teachings has become impossible.

Since this worldward trend has taken hold of so many, we have been hoping against hope that the loyal part of the church would finally get something accomplished to stop the current, but they never did, and they never will. Having had a division in the church when those worldly inclined organized, we had often been made to wonder why those in our church who were opposed to nonconformity, instead of giving the church so much trouble, did not identify themselves with that organization, but that would have been defeating the doings of satan, who is doing all he can to defeat the kingdom of Christ. Now that class has grown so large that they control the church, and there can be no hope of them going to that organization, neither is there the faintest hope of the aggressors

in the worldliness ever making such a complete turn around to come up to the teachings of the Gospel and the order of the church. They have become wise in their own conceits and look upon those who contend for the gospel teachings as narrow minded.

Therefore, the only remaining hope for a church home, is to come out from among them. May God speed the day when it may come to pass. Why hold up our hands in holy horror at the thought of separation when God's Word teaches us not to eat with certain classes of people. It is not benefiting the faithful ones a particle to remain in the same organization to help along and become partakers of thier sins. To commune with them is not possible for a true child of God.

Our only alternative is a definite stand for a **CHURCH HOME** where we can worship God in spirit and truth. For this end we pray while the church still has a sufficient number in it not tainted with worldyism and are faithful to teach His Word. The separation to be on the grounds of obedience to the teachings of the Master avoiding strifes and conduct unbecoming God's people.

—Martinsburg, Pa.

OUR PROBLEMS AND WHAT ABOUT THEM II

By G. E. Studebaker

We now have under consideration the subject of disorder, as our problem, which has now existed for some years, and the development of different theories have been in the hands of men of ability that have composed the various Boards and Committees of the church, and their efforts have not been hindered, only as were the Egyptian's when they interfered with the progress of God's people in the plan for their deliverance, when God disabled their chariots, and otherwise hindered them. "And shall not God avenge his own elect which cry day and night unto him, though he bear long with them?" (Luke 16:6)

"Watchman what of the night? Watchman what of the night?" (Isa. 21:11) These watchmen were stationed on the walls of the city to discover the enemy if any dared to approach, and gave warning to the people, and were responsible for faithful service to the extent of their lives. "But if the watchman see the sword come, and blow not the trumpet, and the people be not

warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." "For whatsoever things were written aforetime, were written for our learning." (Rom. 15:4) Now all these things happened unto them for examples and they are written for our admonition upon whom the ends of the world are come. (1 Cor. 10:11)

And, as much responsibility rested on the watchman, the quotations already given should prompt each one to make a careful review; for all elders, ministers and deacons in the Church of the Brethren, when installed into their office, gave their "Vows" to God and the church, to observe and teach all the doctrines of the Bible as defined by the General Conference.

And, as the responsibility of the present disorder has been placed at the feet of the officials, and because of their neglect to do the work assigned them, all such have practically surrendered their right to leadership. (See report of dress committee and also by Bro. A. C. Wiend regarding pastors in last Monitor.)

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not en-

tangled again with the yoke of bondage." (Gal. 5:1)

And while some thoughtless persons speak of those who stand loyal, as "Old Fogies", I will make a quotation from John Wesley, who had the same problems to contend with, and they were of the same character as ours, notice his disappointment and sadness when his own people turned against his counsel. Hear him.

"I am distressed. I know not what do do. I see what I might have done, I might have said peremptorally and expressly, 'here I am; I and my Bible. I will not, I dare not vary from this boow, in great or small. I have no power to dispense with one jot or title of what is contained therein'. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on these grounds? Join me on this or not at all. With regard to dress in particular, I might have been as firm (and I now see it would have been better), as either the people called Quakers or the Moravian Brethren. I might have said, 'this is our manner of dress, which we know to be both scriptural and rational. If you join us, you are to dress as we do; but you need not join us unless you please'. But alas; the time is passed; and what

can I do, I cannot tell."

The people in general, know much of the author of this statement, and while he lived many years before Alexander Mack organized the Church of the Brethren in Germany, yet many of his views and those of the brethren were alike, especially in the manner of dress, and the prayer veil. But his followers broke faith with him while he yet lived to see and feel the pangs of sadness and disappointment. "Thus saith the Lord. Stand ye in the ways and see and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your soul. But they said we will not walk therein." (Jer. 6:16)

—Hampton, Iowa

ENDURANCE

Rueben Shroyer

Endurance. The power to endure; fortitude, durability.
—Webster.

The new standard dictionary gives the following definition of the word. To suffer or bear, as pain, sorrow or destructive force without injury or giving way. From this it will be seen that the word has an active meaning but the activity implied in the word is

directed not so much against the thing that is endured, as against the temptation to give way under pressure. Hence the injunction, "Be not OVER-COME with evil." (Rom. 12: 21). In Mark 4:17 the word is used in connection with persecution, and the class, or stony ground, hearers in the parable of the sower, these people **ENDURE BUT FOR A TIME**. In Matt. 24:12, In His Olivet discourse our Lord, after having told his disciples some of the things they would suffer for his name's sake, said: "But he that shall Endure unto the end shall be saved." Persecution is one of the greatest tests of endurance. The Apostle Paul knew this. In 2 Timothy 3:11 he speaks of the persecutions he endured. The Thessalonian believers were commended by Paul for their Faith, their patience, in all their persecutions which they endured. (2 Thess. 1:4)

In 2 Timothy 4:5 Timothy is told to "Endure afflictions, do the work of an evangelist." Suffering affliction will be the lot of every one who preaches the true gospel especially if that message is backed by a holy and unselfish life, as it was in the case of Paul, not

as pleasing men but God which trieth our hearts (1 Thess 2:4)

Our afflictions which we consider heavy, God says are light and but for a moment. A far more exceeding and eternal weight of glory will be the reward for all those who **ENDURE** the same for his name's sake. (2 Cor. 4:17)

We are to endure chastening as the children of God. We are not the children of God if we are not partakers of this chastening. Now chastening is not pleasant but grievous, but afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby (Heb. 12:7) Chastisement will cause us to bear fruit and thus glorify God. We are to endure grief, suffering wrongfully. (1 Peter 2:19) This is one of the severe tests of endurance. "For hereunto were ye called. Because Christ also suffered for us, leaving us an example, that ye should follow his steps. Who when he was reviled, reviled not again."

Jesus in Matt. 5:11 and 12 says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad for great is your reward in heaven. For so persecuted they the prophets which were before you." The

man of God is enjoined to **ENDURE HARDNESS** as a good soldier of Jesus Christ. (2 Tim. 2:3)

Many have started out in the service of God and failed because they expected an **EASY** time of it. They were unable to **ENDURE** hardness as good soldiers. The poet caught the right idea when he said, "Must I be carried to the skies on flowery beds of ease, While others fought to win the prize, And sailed through bloody seas?" Paul said, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." The crown of life is promised to those who endure temptation. Just think, a crown for just enduring temptation! Then there is the endurance of waiting of which Abraham is a striking example. After he had patiently endured he obtained the promise. (Heb. 6:15) "Behold we count them happy which endured. Ye have heard of the patience of Job, and have seen the end of the Lord; That the Lord is very pitiful and of tender mercy." (James 5:16) Marvelous example of endurance is Job. In spite of all, Job maintained his integrity and continued to declare his faith in God. He bore it all without giving way. The Lord blessed the latter

end of Job more than his beginning. (Job 42:12)

Moses endured, as seeing him who is invisible." (Heb. 11:27) Finally "consider him that endured such contradiction of sinners against himself lest ye be wearied and faint in

your mind." (Heb. 12:3) "for the joy that was set before him endured the cross despising the shame and is set down at the right hand of the throne of God. He that endureth unto the end shall be saved."

—Greentown, Ohio

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT

* * * * *

* In the beginning God *

* created the heaven and the *

* earth. (Gen. 1:1).

* * * * *

Scripture References: Gen. 2:1; Psa. 33:6-9; 89:11; 102:25; 136:5, 6; 146:6; Isa. 42:5; 44:24; 45:12, 18; 48:13; Jer. 10:12; 51:15; Jech. 12:1; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 11:3; Rev. 4:11; 10:6; 14:7.

God the Creator—Psalm 136:1-9, 25, 26.

L. M.

O thank the Lord, the Lord of

love;
O thank the God, all gods
above,
His mercy flows an endless
stream,
To all eternity the same.

O thank the mighty King of
kings,
Whose arm hath done such
wondrous things,
Whose wisdom gave the heav-
ens their birth
And on the waters spread the
earth;

Who taught you glorious
lights their way—
The radiant sun to rule the

day,
The moon and stars to rule the
night
With radiance of a milder
light;

Who daily feeds each living
thing.

O thank the heaven's Almighty
King;

His mercy flows an endless
stream,

To all eternity the same.

—From The Psalter,
published by United Presbyte-
rian Board of Publication.

Daily Readings.

FEBRUARY.

1. Mon.—Gen. 8:1-9:17
2. Tue.—Gen. 9:18-10:32
3. Wed.—Gen. 11
4. Thu.—Gen. 12, 13
5. Fri.—Gen. 14
6. Sat.—Gen. 15, 16
7. Sun.—Jno. 9; Isa. 42:1-7
8. Mon.—Gen. 17
9. Tue.—Gen. 18
10. Wed.—Gen. 19
11. Thu.—Gen. 20:1-21:27
12. Fri.—Gen. 21:22-22:24
13. Sat.—Gen. 23:1-24:28
14. Sun.—Jno. 10:1-20; Psa.
23
15. Mon.—Gen. 24:29-67
16. Tue.—Gen. 25
17. Wed.—Gen. 26

18. Thu.—Gen. 27:1-40
19. Fri.—Gen. 27:41-28:22
20. Sat.—Gen. 29
21. Sun.—Jno. 11:45; 1 Cor.
15:50-58
22. Mon.—Gen. 30:1-36
23. Tue.—Gen. 30:37-31:23
24. Wed.—Gen. 31:25-55
25. Thu.—Gen. 32
26. Fri.—Gen. 33
27. Sat.—Gen. 34
28. Sun.—Matt. 22:15-22; Psa.
1

Outline of Genesis by "Generations"

1. Introductory Account of
Creation 1:1-2:3.
2. Generations of the Heav-
ens and the Earth. 2:4-
26.
3. Generations of Adam. 5:1-
6:8.
4. Generations of Noah. 6:9-
9:29.
5. Generations of the Sons of
Noah. 10:1-11:9.
6. Generations of Shem.
11:10-26.
7. Generations of Terah
11:27-25:11.
8. Generations of Ishmael.
25:12-18.
9. Generations of Isaac.
25:19-35:29.
10. Generations of Esau.
36:1-37:1.
11. Generations of Jacob.

37:2-50:26.

STUDIES IN JOHN.**I. Jesus the Pre-existent Word**

1:1. In the beginning was the Word.

8:58. Before Abraham was, I am.

17:5. Before the world was.
v. 24.**II. Son of God, Only Begotten Son**1:18, 34, 49; 3:16-18, 36, 36;
5:17-47; 9:35-37; 10:36;
11:27; 29:31.

Repeatedly speaks of or addresses God as his Father:

5:17; 6:32 et seq.; 8:18;
10:15-37; 11:41; 12:28, 49, 50;
14:2 et al.; 15:1 et seq.; 16:3 et al.; 17, 6 times; 20:17.**III. Incarnate Word, Son of Man.**

1:14. the Word was made flesh.

1:51; 3:14; 5:27; 6:53; 12:23;
13:31.**IV. One With God.**

1:1. the Word was God

10:30. I and my Father are one.

14:9-11, 20. I in the Father and the Father in me. 17:11, 22.

See also Philpp. 2:6; Col. 2:9; Heb. 1:8 (Psa. 45:6); Isa. 9:6.

V. Fulfillment of Prophecy.

1:45. of whom Moses and the prophets did write.

5:39, 45, 46. Search the Scriptures.

12:13-16, 37-41. Also Luke 24:27.

“The Gospel of John is the crown of all writings as Jesus Christ is supreme among all that have ever lived on earth. Into this little book the inspiring Spirit has had poured the whole of essential religion. If our missionaries had no other book of the Bible, with this alone they could win the world. We are to spend a glorious three months in studying it. If we study it aright, there will be the richest three months thus far in our lives.” —Peloubet's Select Notes.

“Griffith Thomas notes that seven terms, which are used in the verse mentioned above (Jno. 20:31), are characteristic of the entire Gospel: (1) ‘Believe,’ used ninety-eight times, compared with Mark, fifteen, the next highest; (2) ‘Jesus,’ the historic name; (3) ‘the Christ,’ signifying the Messiah; (4) ‘the Son of God,’ used many times; (5) ‘have’ implying conscious possession of spiritual things; (6) ‘life’ the Greek word meaning inward spirituality rather than outward expression; (7) ‘his name,’ wholly characteristic of John, and used eleven times, in the chapters eleven to seventeen.” — Arnold's Sunday School Commentary.

ETERNITY **Where Shall I Spend It?**

Cora L. Stacy

Eternity, eternity;
What is eternity?
Who is there that can answer
this,
With any certainty?
Who hath e're crossed the
bound of time,
Passed thru the shadowy
dell;
And then returned to earth
again,
Its mysteries to tell?
When does eternity begin;
Its end—ah, who can guess?
And is it marked by days, or
years;
Decades or centuries?
Who can portray in fitting
words;
That finite minds might see;
How infinitely vast — how
grand;
Is all eternity?
If we could guess when God
began;
Or when Jehovah ends;
'Twould then be possible for
us,
Its length to comprehend!
But then we see such things as
these;
Are far too deep and grand;
For carnal minded creatures
here;
To fully understand.

All nations long to ferret out;
Secrets not for them meant;
But outside God's eternal
Truth;

There's no enlightenment.
Then let us search this Holy
Book;

With honest heart and mind;
And all the knowledge that we
need,
Within it we shall find;

How God the Father sent his
Son;

Down to this world below;
Who lived and labored among
men;

The Way of Life to show:
And then upon the cruel cross;
His precious life he gave;
A perfect plan He finished
then;

By which the world to save.

And then ascended up to God;
A place He will prepare;
For all his faithful followers
here,

In heaven a mansion fair,
And then he said he'd come
again;

With a great heavenly train;
That where he is, there we may
be;

A thousand years to reign!

And then eternity to spend;
With him forever blest;
While countless ages roll
around;

The weary there shall rest.
Christ built his church upon

the Rock,
Foundation firm and sure;
And safe thru every storm and
shock;
Shall evermore endure.

That all who will on gospel
terms;

Accept his plan to save;
Might unto that Immortal
Life;

Attain beyond the grave!
And every creature he has
made;

Each living soul shall then
Somewhere in God's great uni-
verse;

Eternal ages spend.

Some unto honor shall come
forth;

Joys of his Lord to share,
And hear him say, "Come in
ye blest"

"Rest in your mansion
here."

Some to dishonor and con-
tempt,

Shall come before the bar;
And hear him say, "Depart
from me,

To everlasting fire."

Dear sinner friend be warned
in time;

That day is coming fast;
When you must stand before
your Judge;

And hear the sentence
passed;

"Come in ye blest—Depart ye
cursed";

Which will you have him
give?

Where will you spend eternity?
Decide it while you live!

But greater should be my con-
cern;

About my future state;
And where I'll spend eternity;
And what shall be my fate!

Shall I be numbered with the
blest,

And in His presence stand;
And sing hosannahs to our
kind;

With that celestial band?

Or shall I hear Him say "De-
part

For you I never knew;
You worker of iniquity;
My will you did not do?"

All who would reach that
blissful place;

Must keep his Lord's com-
mands;

Or else be driven from his face.
And with the sinner stand.

I must be saved by grace thru
faith;

In Father, Spirit, Son;
And run with patience that
great race;

Until the crown be won.
And then redeemed and
cleansed, and healed,

My soul from sin set free;
Oh rapturous thought! where
Jesus is!

I'll spend eternity!

—Melvin Hill, North Carolina

BIBLE MONITOR

VOL. IV.

February 1, 1926.

NO. 3.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

IS IT SINFUL TO SHAVE?

By Andrew Eskildsen

A recent Monitor deploras the fact that Annual Conference now permits elders to shave off their beard contrary to the former custom and usage of the church. It seems to me that if it is wrong for elders to shave then it is also wrong for other members to do so, for elders should be examples and examples evidently ought to be followed. If it is sinful to shave, then this is a serious matter, for the members who shave are many more than those who let their beard grow. On the other hand, if shaving is not a sin, then we need not worry about this matter. So let us reason together.

It is argued that "God commanded his people in the law of Moses not to cut off their beard." It seems to me that if we have to go back to the old law to prove our position then our position is weak, for the Conference at Jerusalem (Acts 15) made it plain that the

Gentiles who have turned to God should not observe the old law. Acts 21, 25 reads: "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication." Peter called it tempting God to put that yoke on the neck of the disciples. If God was displeased with that, will he be pleased to have us bring part of the old law back?

It is also argued that "Jesus and the apostles became our examples in wearing the beard." No doubt Jesus and the apostles wore their beard, for they kept the law of Moses. But what evidence have we that this was an example which Gentile believers should follow? Paul makes it plain in Gal. 5:1, 2 that we are not to follow Christ in observing the law of Moses and since wearing the beard is part of the old law this argument seems to lose its force unless we can find some-

thing in the teachings of Jesus about it. But we find nothing. And Paul says: "Where no law is, there is no transgression."

Again it is argued that "God created man with a beard and if he wanted man to be smooth faced he would have made them that way." It seems that some people are created without a beard. I have never seen a North American Indian with a beard. The Gospel is for all. Would it be fair then to those who cannot raise a beard to have a commandment saying "You must wear a beard?" The brethren who are "in order" shave their upper lip. If this is not sinful why should it be considered sinful to shave the rest of the beard off? But if we are to leave the beard the way God made it what right have we to shave the upper lip? In that case only those who wear a full beard are "in order". Yet Art. 5, 1893 of Revised Minutes of Annual Meeting tells of a brother in good standing who was held in suspense because he wore a full beard for conscience' sake.

I am not finding fault with brethren who shave their upper lip. They no doubt have that privilege. But do they also have the privilege to try to compel others to be like themselves? The apostles said that they gave no such com-

mandment to those who tried to make the Gentiles observe the law of Moses. The Lord and his apostles seem to have given no commandment about wearing the beard. This seems to be a man-made commandment. And since the whole duty of man is to fear God and keep his commandments; and since the commandments of men are vain, perhaps it was the Conference that made this rule that made a mistake and not the Conference that abolished it.

Let us not worry if man-made commandments are set aside, but let us give our attention to the many places where the Lord's commandments are ignored.

—Mt. Hebron, Calif.

* * *

Remarks:—We certainly appreciate what our brother has to say on this subject, and the brotherly way in which he expresses himself, because, no doubt there are others who would like to say about what he says.

In reply to his first paragraph, the wrong in elders shaving, is based largely, on the fact that when ordained, they solemnly vowed to follow and observe and teach this part of the order of the church. They did this with open mind, without duress or compulsion, and without mental reservation. It is a serious matter to

break such vow. And if one break such vow, what vow would he not break? Shaving is not the only thing that more do than those who do not, e. g., conforming to the world in the ways of sin and folly, but that doesn't make it right. "Numbers are no mark that men will right be found."

The issue our brother raises in his second paragraph is not with the "Monitor," but with Jesus and the apostles. "If thou wouldst enter into life, keep the commandments. Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, Thou shalt love thy neighbor as thyself" (Matt. 19:17-19; Eph. 6:1-3). Is this "bringing part of the law back"? Can a Gentile break these commands now and yet enter into life? The "Monitor" says no. What say you? "Ye shall not eat anything with the blood: neither shall ye use enchantments, nor practice augury. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you; I am Jehovah. Profane not thy daughter to make a harlot of her. Turn ye not unto them that have familiar spirits, nor unto the wizards:

Seek them not out to be defiled by them: I am Jehovah". (Lev. 19:26-31) Can a Gentile do these things and yet "enter into life"? Upon what theory can he break one of these commands with impurity?

If he "offend in one point" is he not "guilty of all".

Was not "keeping themselves from things offered to idols, and from blood, and from strangled, and from fornication" a part of the law of Moses? Are these binding now? Year verily.

The reference to rounding the corners of the head and marring the corners of the beard is made plain in Ezek. 44:20; Lev. 21:5, as follows: "Neither shall they shave their heads nor suffer their locks to grow long; they shall only cut off the hair of their head", and "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh."

Now if it be right to break any one of the commands given in these references, how can it be wrong to do anything the Lord tells us **not do**?

In his third paragraph our brother thinks "Jesus and the apostles wore the beard, for they kept the law of Moses", "and wearing the beard is a part of the law." Very good. The references given above

contain that part of the law, and if Jesus and the apostles obeyed this part of the law, and our brother says they did, it would seem that of itself is "evidence" enough "that Gentile believers should follow" their example. Don't you think so? True "where no law is, there is no transgression", but our brother admits there is a law here, and Jesus and the apostles obeyed it. Why shouldn't we?

In his fourth paragraph, as in his second, our brother raises an issue with his maker, not with the "Monitor". God made brother Eskildsen with a beard, but he is not satisfied with the work of his Maker. He thinks God should have made an American Indian of him. "Nay, vain man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" (Rom. 9:20) If God didn't want him to wear a beard we presume he would have made an Indian of him.

The "Monitor" said nothing about compelling American Indians to wear beards or any other peoples created without a beard, for that matter.

As to shaving the upper lip, our brother thinks we "have that privilege" so, no defense is necessary. By way of explanation, however, it may be proper to say, this is done as

a matter of cleanliness and sanitation, and removes an objection in some cases, against extending the Christian salutation of the holy kiss.

True, "Christ and the apostles gave no command about wearing the beard." Didn't need to. The command had already been given as shown in references above given, and our brother says they obeyed it; and they did; and in so doing, left us an example, and our brother says "examples should be followed." Truly so. Then since this command and example are still standing, there is only one thing left to brother Eskildsen and the rest of us, "Fear God and keep his commandments."

Conference rulings requiring the "wearing of the hair and beard in a plain and sanitary manner," is in strict keeping with the law of Moses which Christ and the apostles respected by obeying it, and the Conference ruling of 1925 abolishing it, neither respected the law of Moses requiring the wearing of the beard, nor Christ and the apostles who kept it, and left us an example to do likewise.

If brother Eskildsen were an American Indian we would not insist on his obeying it. We wouldn't want to raise an issue with his maker on this point. At the same time we are truly

sorry he is so dissatisfied with the work of his Creator.

It is to be regretted that, not being satisfied with the way God has made them, our brother Eskildsen, and those who believe as he does, would be willing to use all the force there is in the mandates of the god of this world, to compel those who follow God's law of nature and of revelation in wearing the beard, to conform to the dictates of style and pride, and be made smooth-faced like the American Indian.

If the god of this world should decree that those who can, raise a beard, and style and fashion should so dictate, there would be no more smooth-faced Caucasians. In such case, our brother Eskildsen and those who sympathize with him, would find it easy to obey that part of the law of Moses as did Christ and the apostles; and no question raised about "bringing part of the law back." O God help us to be honest with thy word and with ourselves, and one another!

THE COMMUNITY CHURCH

We have been in places where an effort was being made to do most things on the community plan, and we have seen many persons satisfied with this plan. That there are advantages in this way of doing is not to be denied. It

helps to unite the people of the community and make the interests of the individual the interests of all. And there is no question that in union there is strength.

But it has seemed to us that there is another side to be considered. And there are two arguments, at least, against the community church. One is that the community is yet to be found in which, or in whose church, all the commandments of our Saviour are obeyed. The tendency is to emphasize the things that are temporal, how the community may be made a success and the people prosperous. And while there is a general desire that the people may be good, law-abiding citizens, not much emphasis is placed on the spiritual. If there is a community anywhere in which the "all things" of Jesus are preached, we have not yet happened upon that community, nor have we heard of such a one.

We have lived where such efforts at union have been made, but those who favored full obedience were always stopped by the statement that they could not practice certain things commanded in the New Testament for the reason that most of the people living in that place did not believe the commands were binding upon this age. And there the effort

had to stop, for you cannot have a community living at peace unless the majority rule. We refer only to communities in our own land, where most persons are supposed to have some kind of a religious belief. Can you imagine any city, town or village in the United States where all the people could be induced to practice all the commandments of Jesus? Can you imagine any place where the majority of those living there would be willing to practice these commandments? We cannot.

And then there is another thing to be considered. To have union there must be agreement in the recreations of the people as well as in the serious things of life. And the things we do in our play come near telling where our hearts are. Have you ever seen or heard of a community in which the true follower of Jesus Christ could take part in all the pleasures of the people? There are dances, and we know that the tendency of the dance is downward to everlasting death. The dance never saved anybody. There are banquets, and the ordinary banquet is a place of gluttons, where no one is built up either spiritually or physically. The professed follower of Christ has no place in banquets or revels. They are forbidden him because they are not for

his good.

Then there are the theatres whose influence are not good for the spiritual man. The looseness of the life of the average actor or actress is well known. Witness the frequency and ease with which one husband or wife is discarded and another taken. Such living is immoral, unchristian, absolutely forbidden any child of God. Seeing people of such lives taking part in plays of immoral tendency cannot possibly be for the upbuilding of persons or communities.

Add to the above the card parties, whatever the game played, and we have a number of things whose influence is on the devil's side. The card parties under the parental roof have led many a young person to gambling, for there the young see their elders, those in whose leadership they have confidence, gambling. And when one has acquired the gambling habit he is inclined to use any means to secure money with which to continue. If gamblers lost only the money at stake it would not be so bad; but they gamble away their hope of happiness here and hereafter — they gamble away their souls.

These evils are found in other places than the community which is endeavoring to be united in all things, and are

to be condemned wherever found. But one is less free to oppose them when all his neighbors are in favor of them. For the above reasons, and for others which the thoughtful man must see, the community church cannot be commended. There are times when and places where we must unite with others who do not believe as we do; but there should be no time and no place where we should unite in doing anything against which the Lord has spoken. Going with the crowd is not safe. It was the cry of the crowd which made Pilate deliver our Lord for crucifixion. If we would be safe, if we would make sure of entering into life, we can follow but one Leader. In his steps there is safety; anywhere else there is not only danger of loss, but the certainty of the losing of our souls. We dare not hesitate as to where our stand should be taken.

WHAT WILL THE END OF THESE THINGS BE?

By Leander Smith

We read a very glowing account in one of our secular papers of a Community Church Anniversary Celebration. Where "Three Hundred Friends Assisted in Interesting Event Sunday, Big Dinner

served cafeteria fashion." But this is not all before the meeting closed, "The presiding elder of the South Methodist church took charge of the Communion at the Lord's table." The account says that. "Nothing better could express the real community spirit than when pastors of five churches, The Church of Christ, United Brethren, Presbyterian, CHURCH OF THE BRETHREN and South Methodist Church knelt together to receive the communion."

The Community Church idea has lead to open communion. Open communion ADMITS AS SCRIPTURAL the substitutes for baptism. Open communion forces us to an admission that infant baptism is valid. Hundreds of those whom we would invite to the Lord's Table, if we practiced open communion, could not tell on their own recollection if they were ever sprinkled, much less baptized. If our Brethren are to become open communionists they must admit the validity of infant (sprinkling) baptism.

The demand for open communion grows out of a false sense of fraternity, there is no fellowship between light and darkness, saints and sinners, the Church and the world. No not among churches of different denominations, (II Cor.

6:14-18).

There is not an example of intercommunion in the New Testament churches, for then they were all of one faith and practice. There is no line of argument that can prove that open communion is in any sort of sense essential. There is not a spiritual blessing that open communion promotes; it meets no legitimate demands; it supplies no destitution; it meets no requirement of the Scripture, but violates many of them. Open communion is unscriptural, inconsistent, illogical; promotes confusion and disturbs Christian fellowship.

Only those have the right to come to the Lord's Table in the Lord's church who meet all the conditions of church fellowship. It would not only be unscriptural, but inconsistent and illogical to invite people to the Lord's Table who have not met all the conditions of church fellowship, and whom we could not receive into church fellowship as they stand. But says one, "We could not receive them into church fellowship because they have not been baptized." Then what right—Scriptural or moral—have we to symbolize a fellowship (saying we are "one body in Christ") which does not exist? Is not this symbolizing a false-

hood in the name of "charity"?

—P. O. Box 1341,
Myrtle Point, Oregon.

A MYSTERY

Joseph Stutsman

This is about the way I feel like putting the present conditions of the Church of the Brethren. And who is going to explain or solve it?

As a close observer and careful student of types, and shadows, and prophecy, I am going to venture an outline of the cause of the worldward trend of many of the members of our church.

God says his is a chosen people. The word also says "many are called, but few chosen." And how could he test them any better as to their loyalty than to suffer government and discipline to be taken away, the gospel hammer (government) and the iron tool (discipline), the very thing that has happened? How easy for us to see who stood loyal by faith and love and who stood loyal by fear of law and discipline! Of the latter Jesus said, "their hearts are far from me."

Now let us look at a type or shadow. It is the opinion of thoughtful Bible students that Solomon's temple was a type of the church militant and triumphant; that Solomon was

a type of Christ entering upon his peaceful reign; and the laying of the foundation of the temple in the fourth year of his reign was a type of Jesus Christ laying foundation of his spiritual temple at his anointing (baptism) in the fourth year of his earthly service.

During his life time the material began preparation by shaping with the hammer (government) and the iron tool (discipline), in the mountain and wilderness, the "present evil world" as Peter calls it, and has been in progress ever since, and will continue until the temple of God, the church, is completed.

Now, if the temple was a figure of the church militant and triumphant, everything connected with its construction and dedication, prayer and blessing also, were typical. Hence, the dedication fore-shadows the rapture of the church; Solomon's prayer, the great prayer of Jesus; (Jno. 17) and the blessing, the voice of the archangel and the triumph of God, the resurrection of the dead in Christ and the translation of the saints. (1 Thess. 4:15-17)

From the foregoing thoughts and the treading under foot of the holy city by the Gentiles, (Lu. 21:24) (Rom. 11:25) it looks to me as if the Gentiles were driven out in Nov. 11,

1917 and the holy land is taking on a new aspect; that the work of the church in its militant state is about complete, and the great home coming is at hand.

To me, the work of reconstruction of the church to its former position, is a hopeless task. It looks to me as if our greatest efforts should be put forth to warn and rescue as many as we can from the furnace of fire, and ourselves take Jesus' admonition. (Lu. 21:36)

Our hearts are bleeding, and sorrow overshadows us to see the multitude who are misled, going the downward way, many of whom seem to have forgotten they were once cleansed from sin.

kyp-ntoisf etaoins et ioannnnn

—Elkhart, Ind.

We are now authorized to open the way for churches that so desire, to extend an offer to take care of our next Stockholders Meeting, to be held in early May or June, two-day session. Let us hear from you.

To our contributors, let us say again: Write plainly, on one side of the paper, with pen and ink, or typewriter. We have just finished an article that took three hours to re-cast because too illegibly written for a printer to set to type.

RELIGION OR CHRISTIANITY—WHICH?

D. F. Lopley

Brother, Sister, Friend which do you have? Or perhaps I should say — WHICH has YOU? A strange question is it not?

But after all, the thing that ought to give you great concern is, what form of religion has gripped your soul? Which has so mastered you, so completely over-powered you, that you are helplessly enmeshed in its supreme power?

That is the question that I want to drive into your inner consciousness, because your life or death (eternally) depends upon your answer to this question.

All men have, or are possessed by a religion. But not all by the religion of Jesus Christ.

All men, or human beings, worship something which they acknowledge as their god, something to which they become slaves. But not all worship God.

Not all,—perhaps a comparatively few only, yield complete submission and allegiance to God, the Father of our Lord and Savior Jesus Christ.

"Self-worship" is a very prominent religion among church members. With them

SELF is first. Then God.

Jewelry "worship" is another very prominent religion, and most of the churches are filled with its devotees, whose god is the "Golden Calf".

Worldly and stylish clothes, or I might say, lack of clothes "worship", is a religion that fills practically every church and home in the land today, and "lust" is their God.

The bobbed hair "worship", the loose morals "worship", and the cigarette "worship", are kindred religions that have enslaved the large majority of our young and middle aged Church members, and others who are bowing down daily in servile submission to the "prince of this world".

The movie "worship" is the one religion that claims the largest membership of worshipers in America today. And you find them in all walks of life, and from grandfathers down to grandchildren.

This religion is noted, for its conscience quieting and spirit dulling power, and for lulling the most active Church member into the sleep that knows no waking, when once he has become a loyal worshiper at its shrine.

The dance "worship" and the social card game "worship", are religions that have allured multiplied thousands of the best young men and women

of the homes and churches of our land, into the grip of the lowest, vilest and most fatal soul sickening devotions known to humanity.

The Sunday amusement "worship", and the automobile "worship" are two kindred religions that kill (spiritually) more of our young people, who worship at their altars, and empty more churches and Sunday Schools, than perhaps any other religion except the movie "worship".

But perhaps the most deceptive and alluring religion of them all, and the one which claims more **unexpected**, and to be deplored fatalities among our young Church members, than any other, is the Church "entertainment", the Church "amusement", the Church "socials", the Church "banquet", and the religious pageant "worship".

This religion affects its worshipers about in the same manner (spiritually) as opium, cigarettes, cocaine and similar narcotics act upon the physical body and mind, by producing first, an abnormal manifestation of zeal and vigor, then an unconscious reaction into indolence, unconcern, then coma, and finally death.

There is but one religion that can ever restore life to a lost world. But one religion that can bring life and peace and

joy to a human being in this world, and that will endure beyond the grave, and that is the Christian Religion, the religion of our Lord and Savior, Jesus Christ. IT is the religion that **saves**.

All others named, and many other kindred religions destroy. They will ultimately destroy both the soul and body of those who worship at their altars.

They were originated, and are promoted by the devil. **He** is their **author**. He is the one whom their devotees worship. He is the monster who will some day demand their **lives** in return for their service to him.

Brother, Sister, Friend, which do you have? Which religion has you?

"Choose ye this day whom ye will serve".

"Come unto me all ye that labor and are heavy laden, and I will give you **rest**".

—Connellsville, Pa.

Now that we are enlarging the "Monitor", there will be more space for our old contributors, and room left for news ones. Then, too, this means an extra expense, and offers a good place for you to use some of the Lord's money. We are not overburdened in this respect and we'll appreciate it very much.

BIBLE MONITOR

Poplar Bluff, Mo., February 1, 1926

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Term:—Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

TITHING

By J. H. Crofford

Law, violation and penalty are inseparably joined together, whether it be Divine or civil. Where the Divine law fails to command, and man enters into a covenant with God, man's failure to discharge his part, meets with the visitation of God's judgments just the same.

The subject of tithing must be studied under the different dispensations, and the all important thing to know, is, if it is essential by command or covenant. The practice of paying tithes is very ancient, dating back to Abraham, who gave tithes to Melchizedec. (Gen. 14:20)

From the creation to the

present we have three dispensations, and the three dispensations are featured by three motives of giving. During the first dispensation, embracing the period of 1656 years from the creation till the flood, when God ruled the world by speaking directly to man, there is no record of a demand or command for giving any part of their possessions, but the giving was voluntary, but not all acceptable to God. (Gen. 4:3, 5)

Under the patriarchal dispensation when the world was ruled by the Word of God through the patriarchs, Abraham felt a great sense of gratitude for his great victory and gave tithes of all. Naturally we do as we have been taught, and Jacob imitated the doing of his grandfather and vowed a vow, (Gen. 28:20-22) that on certain conditions he would give God the tenth,—a covenant which he had to live up to. Thus we have during the second dispensation the giving of tithes through gratitude by covenant.

The Jewish age or dispensation which continued to the Gospel age, is feature by a law of compulsory paying of tithes. Three sorts of tithes were to be paid. (1) To the Levites for their maintenance, (Num. 18:21, 24), for they had no inheritance; the land had all been

given to the other tribes of Israel. (2) For the Lord's feasts and sacrifices. (3) Every third year a tithe for the poor to be eaten at their own dwellings. (Deut. 14:28, 29)

Under the patriarchal dispensation tithes were paid as a sign of homage and gratitude: thus Abraham gave tithes of the spoil to Melchizedec as a token that he owed his victory and success to God.

During the Jewish age it was law, it was required whether they felt to pay it or not. It was supposed to be observed the same as the keeping of the Sabbath and many other commands. When tithes were not paid to the priests the Lord complained that he was robbed in tithes and offerings. (Mal. 3:8)

God knew the end before the beginning, and each dispensation with its means of government was mapped out, and the requirements under one dispensation are not the essentials of a different age. The Jewish or law age, which was similar to our civil government, requiring obedience to the letter of the law ended with Christ. (Rom. 10:4) Under the Gospel age we cannot attain to righteousness by obedience to the law. (Gal. 2:21) No man is justified by the law. (Gal. 3:11)

We are now living in the

Gospel age or under the dispensation of grace, when our motive for service must be love, and we are saved by grace, (Acts 15:) and contentions and strivings about the law are to be avoided. (Titus 3:9) If we mean to be obedient to the law, we must obey all of it, for Jas. 2:10 says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of it all." Jesus condemned the tither, (Matt. 23:23; Luke 18:10) for having neglected the weightier matters of the law. Therefore, if we would be justified in tithing, we would be obliged to keep the whole law or stand condemned before our Lord. The law was fulfilled in its age. Jesus said he did not come to destroy the law but to fulfill. (Matt. 5:17) Paul says, "We are not under law but under grace." (Rom. 6:14)

The earth is the Lord's and the fullness thereof, and under the dispensation of grace he has not lain burdens upon us grievous to be born, to mar our love for him and his service. He means for each and everyone to have the means of maintenance, not to be burdened beyond his means for any purpose. When God purposes to have anything done the means are always forthcoming, and no instructions are enjoined upon our giving other

than recorded in II Cor. 9:7. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity. See how nicely he lets it to the love in our hearts? We never give grudging to any cause or person in need that we love. If we love the church we will give and not of necessity or a feeling that a binding tithing law demands it.

Some are misled, by the advice of Paul on a special occasion, when he instructed the Corinthians to lay by on the first day of the week for the needy brethren, so it would be ready when he came for it, to mean that we are commanded to do so.

With the advent of the hireling preacher came the teaching of tithing. So much more money was needed and that was the solution to the problem contrary to the Word as recorded in II Cor. 9:7. The laity was taught that they would be prospered more if they tithed.

The writer not having studied the subject, tithed for a number of years, from an honest belief that it was required of him. All the years he tithed he could get nothing ahead. A good Scripturist of another denomination that prospers financially, convinced him that it was the wrong way to raise money. He decided to

quit and prospered from the very day he quit tithing.

Give, give cheerfully and God will love you.

—Martinsburg, Pa.

* * * * *

WHAT THEY SAY

* * * * *

Brother Kesler, the Monitor is so good! And oh, if it could be possible that it could be published weekly and enlarged soon! Oh how grand it would be! It gives us so much streng and courage to faec the issues of the day.

:—:—:

I am very much interested in the course the "Monitor" is pursuing, and I am sure the Holy Spirit is guiding and directing those who are promoting it. It is proving a great blessing to those who are trying to remain faithful, and we need it more and more. In my opinion the "Monitor" represents the true church now, and I believe it will continue to do so. May God bless and prosper you in your work that it may be a blessing to others.

:—:—:

Dear Editor: I will try to tell you why I like the "Monitor". I like it because it came to my assistance at a time when I was very much discouraged. I like it because by it I found out that there are still some in the church who are loyal to the

principles of the gospel. Above all I like it because it advocates and holds forth the doctrines of Christ and the apostles.

:—:—:

Dear Brother Kesler, we are receiving the Bible "Monitor" and I must say it is the best paper we ever read. I would not do without it if it cost twice the price. We hope the day may come when we can have the good old Dunkard church again.

We expect to give support to the paper a little later on. We wish we could get the paper once a week.

:—:—:

Such letters are very encouraging to the editor, but more especially to the growing family of Monitor readers. Send them to us, and will pass them along to others.

With this issue we are complying with a request from many of our patrons, by adding four pages to the "Monitor". This is made possible by your hearty cooperation, for which we are very grateful. This will call for more copy to fill its pages. "Write what thou seest and send it to the churches" thru the columns of the Monitor. Suitable clippings and poems will be acceptable also.

THE CHURCH IN APOSTASY

Part I

/ J. A. Wyatt

1. Israel's Apostasy.

Christ said, "As it was in the days of Noe, as it was in the days of Lot, even thus shall it be when the Son of Man is revealed." That is much of the sin, sensuality, and crime that was in Noe's and Lot's time will reappear when Christ comes again, showing that sin in the world will be great; and the church will have degenerated and apostatized. The reader is doubtless familiar with Israel's apostasy: Listen to the sad tale of Israel's kings repeating their own sad history: "Nadab the son of Jeroboam reigned over Israel and he did evil in the sight of the Lord and walked in the ways of his father. Basha did evil in the sight of the Lord, and walked in the ways of his father Jeroboam and in the sins where with he made Israel to sin. Omri did worse than all before him: he made Israel to provoke the Lord with their vanities." This is all lamentable—especially so when we remember the wonders the Lord had done for their fathers, before

them.

2. Man Placed Under Restraint.

From the foregoing, it becomes apparent that man needs to be placed under restraint. It was early said: "The imagination of the heart of man is evil from his youth." Adam was no sooner placed into his beautiful garden home than he was circumscribed with restraint. Eight of the ten items of the decalogue are restraints. The happy experiences assured in the first Psalm are prefaced by things we must not do. The scriptures abound in negative as well as positive teachings. Restraints are necessary in the family, the school-room, the military camps and in the church as well. Israel was restrained from affiliating with the nations around them, by plain decree, even in marriage. But in their apostasy they disregarded these restraints and a sore penalty followed. (See Ezra 10.) The Gospel enjoins similar restraints. Christ, in unmistakable terms, forbids putting away a companion and marrying another (See Mark 10:11) and He then again repeats the same doctrine in Luke 16:18. Paul also affirmed the same truth (see Rom. 7:2, 3) and he reaffirms the doctrine in 1 Cor.

7:11, 39, also. Paul says further: "Though we or an angel from heaven preach any other Gospel than that we have preached let him be accursed"; and Paul repeats this statement. John reaffirms the same restraint thus: "If any man come unto you and bring not this Gospel, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds". But under apostate influence these restraints are rapidly disappearing; yet they remain on the imperishable statutes, and hence will all have to be met in that day when "judgment is set and the books are opened". Paul seals the fate of this forbidden practice when he says: "He that is joined to a harlot is one body". Good wheat mixed with low grade, makes its all low grade. Our faithful early fathers observed these restraints with care, for they knew that they could not retain a pure faith and affiliate with those that preach a fragmentary Gospel. But under this drifting and shifting, this gliding, this sliding influence of this twentieth century, these restraints are growing less and less. These are sure way-marks of apostasy.

3. Man Has Not Proven to Be a Worthy Conservator of

His Lord's Goods.

Christ, in relating the story of the prodigal, says after he had received his portion, he took his journey into a far country, and there wasted his goods. Jesus wishes to show by this circumstance that man is thoughtless, and lavishly spends his Lord's goods allowed him. Jesus relates elsewhere the circumstance of an householder, who planted a vineyard and built a tower and let it out to husbandmen; and when the time of fruitage came, he sent his servants to receive the rental; but they beat one, stoned one and killed another. The husbandman then sent his son, thinking they would reverence him; but him they killed. Human kind that is so inconsiderate and unappreciative, we are left to expect naught but degeneracy and apostasy.

4. The Habit of Neglect is Sure to Lead to Apostasy.

Paul inquires: "How shall we escape if we neglect so great a salvation?" It is painful to pause and gaze upon the loss that constantly follows the quiet and easy sin of neglect! Stock a poultry yard with fine fowls in quality or

plumage; or a farm with fine stock; then neglect them in care, and you will find that they or their descendants will soon degenerate toward their former low type. The same is true of plant culture; yes, of you and me. For it is nature's law that growth and development are fruits of care and watchfulness. Hence, with this great lack of care and watchfulness in morals and religion all around and about us, we may naught but expect degeneracy and apostasy. And it is here. And again, there are fish bred in dark caverns, whose organs of sight they have never been able to use; there are animals bred in sunless coal-shafts that have never seen the light of day. Nature has smitten all these with blindness; the sure penalty of nature's violated law. Suppose you conclude that your arm is a useless member and you allow it to hang in disuse. You will be violating nature's law and the penalty may be slow but sure: Your arm will be paralyzed. God's gifts and graces are given for use, and they that will not use must lose.

5...It is Satan's Plan to Follow God's Good With Evil; to

Imitate, to Counterfeit.

God's noble work of creation is told in Genesis, second; Satan's work of ruin is told in the third chapter. It is said of Job in his day: "Now the sons of God came to present themselves before the Lord." Satan at once appeared on the arena. Christ, on being baptized, fitted for his work, was immediately encountered by satan. The Jews built synagogues. We read of the synagogues of satan. We read of God's angels. Paul says satan is transformed into an angel of light. Christ sent out ministers. We read of satan's ministers transformed as ministers of righteousness. We read of the Lord's cup and table; we also read of the cup of devils and the table of devils. At earth's first altar there appeared a murder. And it would seem that the devil has a full outfit, is well equipped. Among Christ's first choosing there was a Judas, a traitor, a tool of satan. Hence, with evil developing at every angle confronted with satan at every turn in life—makes apostasy, very possible.

Yet, man was favored in cre-

ation. Listen: "Thou madest man a little lower than the angels; thou crownest him with glory and honor, and didst set him over the work of thy hands; thou didst put all things under his feet." Man was made monarch of all of God's creation, and was clad with a large intellectual endowment. With these he has cabled the seas; tunnelled the mountains; takes aerial flights with the dexterity of an eagle; takes submarine voyages beneath ocean's angry waves; yet as a co-worker with his Maker he has been perverse.

Listen to Paul's summary of man's unfaithfulness: "But with many of them God was not well pleased, for they were overthrown in the wilderness. . . . Neither be ye idolators as were some of them, as it is written: They ate and drank and rose up to play. . . . neither let us commit fornications as some of them committed, and fell in one day three and twenty thousand. . . . Now all these things happened them for ensamples and they are written for our admonition". That is, Paul recounts them, that we might not repeat their folly.

—ChowChilla, Cal.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

TRIBUTES TO THE BIBLE

Within that awful volume lies
The mystery of mysteries.
Happiest they of human race,
To whom our God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born
Who read to doubt, or read to scorn.

—Walter Scott.

Lord, this morning I read a chapter in the Bible, and therein observed a memorable passage, whereof I never took notice before. Why now, and no sooner, did I see it? Formerly my eyes were as open, and the letters as legible. Is there not a thin veil laid over the word, which is more rarefied by reading, and at last wholly worn away? Or was it because I came with more appetite than before? The milk was always there in the breast; but the child till now was not hungry enough to find out the teat. I see the oil of thy word will never cease increasing whilst any bring an empty barrel. The Old Testament will still be a New Testament to him who comes with a fresh desire for

information.

—Thomas Fuller (1608-1661)

STUDIES IN JOHN—VI.

Jesus' Authority, Sent From God.

1:1. was God. Phil. 2:6; Col. 1:19; 2:9.

3:16, 17. God sent his Son. 6:29; 9:4; 10:36; 11:42; 12:44, 45; 15:21; 16:5, 28; 1 Jno. 4:14.

5:19-38. The Son can do nothing of himself—the same works that I do bear witness of me that the Father hath sent me. 8:28.

6:27-58. I am the living bread which came down from heaven.

7:16. My doctrine is not mine, but his that sent me. v. 28, 29, 33.

7:46. Never man spake like this man. Matt. 7:28, 29; 13:54; Mark 1:22; 6:2; Luke 4:32.

8:14-18. I know whence I came—the Father that sent me beareth witness of me.

8:23. I am from above. 3:13,

8:28. I speak to the world
things which I have
heard of him. 12:49, 50.

8:40. — the truth, which I have
heard of God.

8:42. I proceeded forth and
came from God; neither
came I of myself; but he
sent me. 5:43.

14:10, 42, 31.—the words that
I speak—not of myself. 17:8,
14, 18, 25.

IGNORANCE OF THE BIBLE

Tests for biblical knowledge
were recently given to one
hundred college students and
eighteen hundred high-school
students in the larger Missouri
towns. Dr. George R. Criss-
man, head of the Central Mis-
souri State Teachers' College,
made the survey. Following are
some of the findings reported:

Sixteen per cent knew neither
where Christ was born nor
the name of his mother.

Seventy per cent did not
know what to call the Sermon
on the Mount.

Sixty per cent did not know
what Christ said about loving
one's neighbor.

Twelve per cent did not
know the beginning of "The
Lord's Prayer."

Sixty-five per cent did not
know the Golden Rule.

Twenty-five per cent gave
Pilate as an author of the Bi-

ble.

Seventy-five per cent
thought Agrippa was an apos-
tle.

Twenty per cent thought
"immortality" meant "death"

Some thought of Revelation
as a province; Mark, as a king;
Martha, as a book of the Bi-
ble; amen, as applause; elders,
as bushes; scribes, as bad men;
tithes, as things fastened to-
gether; sin, as debts; and
James and Galilee, as rivers.

Such awful ignorance on the
part of the cream of our Amer-
ican youth appalls the soul.
The youth are not altogether
to blame. Who is? The church
that pretends to be educating
its youth, but leaves out "The
Rock upon which the Faith
rests"—the Bible.

There has been some very
radical failure on the part of
our boasted Christian educa-
tion when those who are aver-
age high-school and college
students know no more about
the Bible than they do. The
youth of today, because of this
ignorance of the Bible, love
Christ but little. They trust
him doubtfully, and they must
naturally follow him afar off.
—The Lookout.

What tune would you suggest for
the long meter version of Psalm 136
printed in issue of January 15? This
is addressed to members of the Bible
Reading Course or any reader of these
lines who might be interested enough
to write. Answer soon by letter or

postal card. I wish to compare answers.

AN EXAMPLE OF JESUS

L. I. Moss

Jesus gave us many good examples. We all believe he is safe for us to follow. He gave us some examples in things we should do, and some in things we should not do.

He gave us many good doctrines in his word to observe.

He gave us a good example of not misusing the house of God in John 2:14-16.

He found them in the temple selling such things, at the time of the feast as were useful upon such an occasion, sheep, oxen and doves. Oh, how convenient to buy what they needed for sacrifice. But listen to Jesus, his example. He drove them all out, and said to those that sold doves, "Take these things hence, and make not my Father's house a house of merchandise." A good example from Jesus:

How does it compare with the use of God's house today?

How about the socials, the banquets and all like amusements in our churches today? Sell a plate of eatables worth 15 or 20 cents for 50c.

What are these things but making God's house a house of

merchandise?

What is all this for? Just a little pride. Want to be like other popular folks.

If many of our pastors and elders who are spending time and effort promoting such activities, would study their Bibles more, and preach the Gospel, through their influence more people would be lead to Christ and saved from sin.

I wonder what would happen at some of these gatherings if Jesus would walk in?

Surely he is not present or he would do as he did at Jerusalem. He would clean house.

Be careful how you use the house of God.

—Fayette, Ohio

**"He That Eateth Bread With
Me Hath Lifted Up His
Heel Against Me."**

Jno. 13:18.

By J. F. Britton

This text presents to us a very sad case of perfidious treason. In this picture, we see hypocrisy, treachery, joy, gladness and sorrow mingling together in the communion service at the Lord's table. It's just awful to think about. No wonder Paul said, "Let a man examine himself, and so let

him eat of that bread." (1 Cor. 11:28) Judas, one of that number had been admitted into that inner circle with Jesus, as one of his trusted intimate co-workers, one who had the personal privilege of that association with Jesus and had enjoyed his Divine benedictions, and had beheld His wonderful works. Now deliberately turned traitor and sold his Lord for the sake of a little "filthy lucre". No wonder Paul and Peter both admonishes against this treacherous and perfidious sin. (see 1 Tim. 3:3-8; Tit. 1:7; 1 Pet. 5:2) As we look at this sad picture the question arises, how could one, who had the personal experience with his Lord, as Judas had, "lift up his heel" in opposition against his Lord? But it proves and certifies that the "human heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9) Yes, there is One that knows. "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily verily, I say unto you, that one of you shall betray me." (Jno. 13:21) The writer believes the angels were weeping while that

communion service was in session. Reader, did you ever suffer the excruciating torture and agony of being betrayed and forsaken by someone in whom you had confided and trusted? If you have, you have some idea of the inexplicable suffering of torn and mangled feelings. Samson had some bitter and painful experience with the deceitful and perfidious sin of treason, when he rose from the lap of Delilah, whom he loved and trusted. Paul speaks from the fullness his distressing experience when he says, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatin, Titus unto Dalmatia." (2 Tim. 4:10)

We now turn again to the sad and tragic scene of this article, with awe and amazement. We see Judas arise from the love feast service in that sacred and hallowed "upper room" and voluntarily go out as traitor, and sell his Lord. Oh, what unspeakable tragedy. The reader should note how rapidly Judas is hurled through his conceived machination till he is checked with a

sense of his horrible deed. But in vain he tries to reverse and correct the heinous crime. But alas! his tears, of penitence and sorrow do not avail, it's too late. The fatal irremediable and inexplicable crime has been committed, and his doom is irrevocable and inexorable. Hence he ends the awful tragedy by hanging himself. Brethren and sisters, this solemn and profound tragedy should teach and warn us against the fallacy and the absurdity of lifting up ourselves in opposition against Christ and the church. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost. And have tasted the good word of God, and the powers of the world to come. If they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the son of God afresh, and put him to an open shame." (Heb. 6:4-6)

Paul continues his Divine message, and says, "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more

sacrifice for sins. But a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit grace." (Heb. 10:26-29) No wonder Paul says by Divine authority, "for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2:2-3)

One more sad look at Judas as he passes through death's dark hour, with nothing but a blasted life, a broken heart of sorrow, and without God and hope in eternity.

Dear reader, think of his opportunities and possibilities of Heaven and all its joys and glories, and then think of his

sad loss; he lost his Lord and heaven. He lost his soul, and he lost his thirty pieces of silver and everything, and enters the dark realm of eternity "Where the worm dieth not, and the fire is not quenched." (Mar. 9:44)

My dear brethren and sisters, what does this tragic scene of Judas mean to you and me? With an open Bible before us, shall we assume the authority to preach a mutilated Christ, and a fragmentary gospel? And array ourselves in hostile opposition and defiance against the government and order of the church without impurity? Jesus said, "The Father hath not left me alone; for I do always those things that please him". (Jno. 8:29) Jesus' way, is the way that leads Home.

—Vienna, Va.

ARE WE READY

By Sister Verna Miller

When our life with its burden is ended,

When our joys and our sorrows are o'er,

Are we ready to meet our dear Sav-

vior

On the bank of Eternity's shore?

Have we missed the high prize of the calling

By our failure the trifles to heed?

Have we given that cup of cold water

To the poor and stranger in need?

Have we strewn flowers in the pathway

Of some one bowed down by earth's care?

Have we tried by our own earnest efforts

To make his load lighter to bear?

Have we dropped just a word of kindness

To a brother discouraged and lone?
You know it may keep up his courage
And help him to anchor safe home.

Have we paused by the side of the erring

Who has fallen so low in his sin?

Have we told of the love of the Savior

Who suffered and died for him?

Have we guarded that unruly member,
The tongue, as we passed along?

Oh sister, Oh brother, be careful;

It has power for right or for wrong.

We know of that glorious kingdom,
He has promised we all may share
If we follow his perfect example,
And with him the cross daily bear.

Each day draws us nearer and nearer
To the time when our race shall be run.

Have we all done our best with our talents

That our Master may answer "Well done"?

BIBLE MONITOR

VOL. IV.

February 15, 1926.

NO. 4

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHAT OUR DAY DEMANDS OF US

Two of the weaknesses of humanity are, its hesitancy to face responsibility, and its proneness to shirk duty. Almost every failure to measure up to what the day and hour demand of us, may be traced to one or the other of these two, as causes or reasons.

When discussing the conditions of the church today, it will be found there are many good brethren who deplore present conditions, but somehow are slow, or hesitate, to take a definite stand against the evils that have been permitted to come into the church, and which, most certainly are destroying the spirituality of the membership and threaten to disrupt the church.

This is true, more especially of the aged, who realize that, at most, they have only a few more years to endure them, and as they had no part in introducing them, they feel satisfied to "bide their time", by "holding out faithful to the end", without raising their voices in

protest. They seem to be in about the situation David was once when God gave him a message for his people, which he felt, they would not want to hear. He replied to God, "If I should speak thus, I should offend against the generation of thy children." (Ps. 73:15)

In conversation with a brother preacher, not long since, we were talking about the irregularities and innovations that had gotten into the church in which he was pastor and elder. He seemed to deplore the situation, but, said he, "If I should say anything about it, they would quit coming to church, some of them seldom come as it is." We just wondered what such folks are worth in the church, and why they should remain in the church, and be permitted to go on sowing evil seed, unrepented? Was it not because this man hesitated to face responsibility, and a proneness to shirk duty? His explanation? "Some of these things were in the church when I came here." Two summer pas-

tors, mere boys, had preceded him. Was this a further explanation? Do you know of similar situations?

Just here a grave question arises. Can one "serve his generation" as God would have him, if he is content to "bide his time", by "holding out faithful to the end" while he "sees the sword coming" and yet refuses to take a definite stand against prevailing evils? And can one be faithful, and yet drift with the popular current, and thus encourage the evils existing in the church? "He that is not against us, is for us", said Jesus. So, he that is not against these evils in a definite way, is for them. A brother once said, "I do not encourage them". That position doesn't worry his Satanic Majesty in the least, so long as we do not openly oppose them. One of the best ways to encourage an evil, is just to be still and say nothing about it. This leaves the devil free to go on with his soul-destroying work, unmolested and unopposed.

Just now we are wondering what sort of church the fathers would have transmitted to us if they had been of this "go easy" type of men? If they had said "we know evils exist, which are destroying the purity and unity of the church,

but I haven't but a few years left of my earthly pilgrimage, so I will just be content until they are passed, and then lie down and 'be at rest'?" Had they not grappled with those evils, their problems, and in Conference passed no rulings against them, which they enforced in the churches, what better church than others would they have left to us?

When such evils as are now disturbing us came up—and they did come up—they promptly met the issue fairly and squarely, and promptly entered their protest, and so, evils were largely overcome and reduced to a minimum in the church. True, such procedure made them a peculiar people, peculiar, not in the sense of being odd, but in the sense of being God's elect, the called out from the love and pleasure of sin and wrong doing and such was the heritage transmitted to us, a church, at least, comparatively pure and free from the evils that now disturb us, with restrictions, in the way of Conference rulings, thrown around it which, had we not annulled or repealed, would have kept it the chaste virgin, the betrothed bride of Jesus, the Christ.

Then, too, we are wondering what sort of church we are going to turn over to our chil-

dren and the coming generation? What sort of church do we want to leave in the world when our pilgrimage is ended? When Jesus returns to take unto him his bride, what sort church will he look for and expect to find? Of him it is said, "Christ loved the church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, having neither spot nor wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27) Such was the church he started in the world. Will he find such when he comes? Could we claim to be that church today? Cleansed, sanctified, holy and without blemish? It's up to us to say if there shall be such church to welcome his return. The church, like our homes, is what we make it. If we lie down on the couch of indifference while the enemy continues to sow tares, we may expect a bad admixture. If we fail to watch while the church is left to drift with the tide of worldliness, we may expect it to run aground on the sand of unbelief, or be swallowed up by the whirlpool of ungodliness. We can not afford to stand idly by and see the church go into apostasy without, at least, trying to save a remnant, who

shall be worthy when the Bridegroom comes to be united to him in holy matrimony. If we cannot save the church as a whole, we must save a remnant. "He must find faith on the earth when he comes". When the faithful become powerless to maintain purity, loyalty and holiness in the body as a whole, there is more left to them than to merely remain faithful themselves. The command is, "Come out from among them, and be separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a father, and ye shall be my sons and daughters, saith the Lord Almighty." And this we can do, and this we should do. We do not have to fellowship the evils in the church, nor those who introduce, encourage, and foster them. But this does not mean that we must necessarily cut loose from the dominant party in the church and form a new organization. We do not have to "run with them to the same excess of riot," and they may "think strange of us" for not doing so, but there is no power in the church or out to compel us so to do.

In fact, the loyal and faithful are the church, and the rules passed, or those revoked, since we started our reform movement do not affect us in the least. The records will show,

should it become necessary, that we opposed their enactment, or revocation, and that they are innovations contrary to our church polity and policy.

True, for such procedure, the dominant party may "cast us out," may excommunicate us, but that will in no way affect our relation as being the original church; and if we are not badly mistaken, the courts would sustain this contention. But be that as it may, there is no law in the church or out, to compel us to fellowship the evils and innovations introduced into the church in recent years, and this makes the command more pertinent to "Come out from among them" and to "withdraw from those who walk disorderly and not after the traditions we received" from the fathers based on positive or implied teaching of the scriptures.

MORE ABOUT CHURCH UNITY.

Some of the brethren keep telling us that there is very little difference between our belief and that of some other churches, and that therefore we should unite with them or they with us. What they say is probably true, as they are in a position to know; and pity 'tis true. It shows how far

we have departed from the faith of the fathers, and how great the need is that we get our bearings and decide whether we are to continue to go with the world or back to our former position.

One of two things must be true: either we were wrong, that is, the fathers in the church were, in the beginning and up to recent times, or we are wrong now. The difference is so great that the church cannot possibly be right now if she was right then. There are not many, we think, who will say that the church fathers were wrong when they withdrew and formed a new organization more than two centuries ago. But there will be found a goodly number among us today who believe that we are wrong now. And if asked for a reason they would be likely to say that the New Testament commands us to come out and be separate from the world, while the effort of our leaders at the present time is to get the church more in line with the world. And we believe that the brethren who take this position against our leaders are right, are more consistent than those who profess to believe in the doctrine and practice of the church and at the same time try to destroy that doctrine

and practice.

It has long seemed to us, and it still seems to us, that men who believe that the more liberal churches are right and that the world is right in its attitude toward the New Testament should go to those churches or to the world, instead of trying to induce others to make shipwreck of their faith. If we do not believe in the doctrine of the body with which we have united, the only honest thing we can do is to separate from that body, and especially so when the doctrine conforms to the rules laid down by the only person who ever has had any authority to speak and say what is necessary for man's salvation. We do not see how an honest man can take any other position.

Jesus mentions two classes of persons who hear his teaching: the one class hears and obeys; they are the ones who are called wise, who are like the man who dug deep and laid the foundation of his house upon the rock. The rain came and the wind blew and beat upon the house, but it stood because it was founded upon the rock. The other class hears and does not obey; and they are called foolish by him whose judgment we dare not question. And they were foolish because they heard and did not obey.

They were like the man who built his house upon the sand; and sand is a very poor foundation for any house. Again the rain came and the wind blew and beat upon the house, and this time it fell, for this house had no solid foundation.

There is no getting away from the teaching of this text: obedience to Jesus means life everlasting with him, and disobedience means separation from him. He did not give this lesson at the conclusion of his Sermon on the Mount for people of another world, but for all who were there to hear him and for all those who through the ages should hear or read these words of his. We need to think seriously before we decide to neglect his teaching just because some man with no authority to speak on such matters says it is not necessary in this age for us to obey. If in the old time men did not escape who disobeyed, how shall we escape if we refuse to hear the Lord Jesus Christ?

We do not want to depart from the teachings of the New Testament, and we do not want to fellowship those who depart and who teach others to depart. What ought we do about it? We must make a choice; we do make a choice, no matter if we refuse to make one: we are on one side or the other; we are for Christ or we are

against him; there is no middle ground. We used to sing, "On Christ the solid Rock I stand,
All other ground is singing sand."

We do not sing that song so much these days. Isn't it because we have ceased to stand on the solid Rock?

We should like to see the brethren who no longer believe as the church professes either become converted and obey or take their departure from us and go where their affections are. It would be better if they would come back to the truth, but if they will not we should like to have their evil influence removed from us. We united with the Dunker Brethren church many years ago, and we intend, with the Lord's help, to remain faithful to that teaching so long as he leaves us in this world.

THE CHURCH IN APOSTASY

Part II

J. A. Wyatt

VI. The Call and Mission of the Prophets.

The reader has need to note with care that the prophets were no part of Israel's organized code; no part of the commonwealth of Israel. God said: "I will commune with thee

from above the mercy seat, from between the Cherubims, which is above the ark of the testimony." This was the legally authorized channel through which Israel's unseen king talked with his subjects. But the people became so vile, so corrupt, so apostatized, that God chose holy, devout men, prophets, through whom he communicated with his people. The first regular prophet that appeared on the prophetic arena was the little boy Samuel, to whom God gave a sad night message, deposing Eli from the priesthood and his sons who had made themselves vile. The youthful prophet seems to have been prompt in delivering this very painful message. These were first called "Men of God," to whom men would go for messages from God. They were then called "seers", because they saw things as God saw them; lastly they were called prophets.

The appearance of a prophet was an omen that something had gone wrong; that God had a controversy with his people, hence prophets were unpopular men. And Christ's choosing were likewise unpopular men. Listen to Christ's own words on this score: "Ye shall be hated of all men for my name's sake. . . . If the world

hate you, ye know it hated me before it hated you. Woe be unto you, when all men speak well of you." Paul says: "All that live Godly in Christ Jesus, shall suffer persecution." Some one has said: "Popularity with the world is treason with Christ." But this twentieth century religion with its so-called improvements, has changed this whole category, so that the popularity of some men in the church is of considerable note, and their names occur in reading columns with seeming pride. Could it be that the range of prophetic vision was too short to reach our time? There is a mis-cue somewhere.

VII. Let Us Look at the Fate of Some of These Prophets This Apostate Trend.

The prophet Micaiah was called before Kings Zedekiah and Jehosaphat, as to their fate in going to war with Ramoth in Gilead. Micaiah was kindly solicited: "declare good concerning the King". That is the demand today, "Speak thou good of the people." "Speak smoothe things". But Micaiah's message was one of reproof for their sin, their apostasy; for which he was smitten on the mouth and committed to prison cell and fed on the bread and water of affliction. Jeremiah was a most

faithful prophet, but for his messages of warning and reproof to apostate Israel, he was committed to a misery dungeon pit and died a martyr's death.

Listen to Isaiah's message to wayward Israel: "Bring no more oblations to me. . . . Your new moons and your appointed feasts my soul hateth. . . . When you spread your hands I will hide my face from you". To get the real merits of this message, we need to know that this controversy occurred when the courts of the temple were thronged with worshippers, and their altars reaked with sacrifices; while the smoke of their offering was continually curling heavenward. The false prophet, the optimist, would have pointed to these with pride as evidence of Divine favor. The boastful experience of the church at Laodicea was of this same type. Like some apostate churches of today, they prospered in quantity but degenerated in quality. Men commonly gauge their success by numbers; but the Lord grades by quality. We strike the keynote of Truth, when we sing:

"But numbers are no mark

That men will right be found,
A few were saved in Noah's
Ark;

While many millions drown-

ed.”

VIII. The New Testament Prophets Foretold of This Coming Apostasy.

Let not the reader be startled at my foregoing subtitle; for this has been the continuous trend of humanity since creation. God said a long time ago: “My people will not consider”. You remember that Christ was well nigh startled at the apostate scene he beheld on entering the temple early in his ministry. And how suddenly and with seeming rashness did he free the sacred enclosure of those intruders! May not that temple scene be a counter-part of what Christ will find in the temple of His church when he comes again? Remember that we have seen that the Bible is remarkable for repeating its own history.

Jesus very early in his ministry sought to warn his followers of deception and apostasy. He told them that the way of life and glory was “strait and narrow”, and few would find it. But the way to ruin was broad with a wide gate, and many would be on that way. He bade them, “beware of false prophets that come in sheep’s clothing”. That, “many would come in the name of Christ, saying, I am Christ”. He compares his

church at the time of his second coming to ten virgins, only the half of whom got into the bridal chamber. If Christ was living today, would not the cast and kind of his teaching lead the masses to call him a pessimist? It so seems to me.

And the apostles were equally explicit on the coming apostasy. Paul said: “For I know this that after my departure grievous wolves shall enter in, not sparing the flock. . . Let no man deceive you, for that day shall not come except there be a falling away. . . Now the Spirit expressly speaketh, that in the later times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy”. These texts need no comment. Peter saw the same trend of an apostate future. He writes thus: “But there were false prophets among the people even as there shall be false teachers among you. . . And many shall follow their pernicious ways. . . . This know also that in the last days perilous times shall come”, etc. And Jude devotes almost his entire epistolary chapter in warning the faithful of the coming apostasy that will overtake the church in the last days; showing a dark period at the closing juncture of

the Christian dispensation.

IX. A Summary of What We Have Gone Over.

We have found that "God hath made man upright, but he has sought ought many inventions". God early said: "that every imagination of his heart is only evil continually". Every ministration committed to man has developed some trend to apostasy. Coming to the New Testament prophets, Christ and the Apostles, they foretell of a most lamentable apostasy that shall overtake the church in the last days. Let us take our bearings, our reckonings, and see if there are any marks.

X. Of Apostasy in the Church Today.

Isaiah said of the coming Messiah, "His government shall be on his shoulders". This language implies, that government shall be at hand, in use. Government consists of two things: restraint and discipline. The reader is doubtless aware that these in places are much in want. The scriptures frequently allude to control in the church. Paul alludes to elders ruling and ruling well; that such "are worthy of double honor". Paul sharply criticises the church at Corinth for their lack of discipline in retaining that gross offender in

the church. Jesus, through John, sharply criticises the church at Pergamos for their lack in discipline by holding in fellowship those that taught the doctrine of Baalam. And also, the church at Thyatira, because they allowed Jezebel to teach and seduce God's servants. They seemed to have held a species of union service, which leads to measures of compromise and error. This is apostasy itself, preparing for greater depths of delusion and error. Daniel saw this dark future of the church in one of his visions, related thus: "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished". In many places the power of the holy people, the power of the church, is so scattered, so weakened, that she is well nigh helpless in government. An elder, after a fruitless effort to discipline an unfaithful member, privately remarked: We are well nigh past the day of disciplining members". Church lines in many places are not regarded. Members expelled in one congregation are having their membership restored in other congregations without reconciliation. It would be a serious breach in law, for the court of one county to ignore the action of a court of the same rank in another county. For counties

have government, and it is on their shoulders. Peter alludes to this lawless class and kind thus: "They despise governments. . . Presumptuous are they and self-willed: they are not afraid to speak evil of dignities". David foresaw the same apostate state and inquires: "If the foundations be destroyed, what can the righteous do"? Both David and Daniel saw the church in the very throes of apostasy.

Secret Societies.

The church has always ruled against holding membership in secret societies, believing them to be a menace to the family, the church and good government; for they often hinder justice in our courts; and they are purely anti-scriptural, hence anti-Christian. The facts are constantly developing that there are those in the church that hold membership in some lodge; and in places it receives very mild treatment, while in other places it is allowed to pass and nothing said. Just treat Secret Societies with patience and forbearance, and they will thrive and soon ride in "chariots of iron". They will then laugh at opposition. The reader doubtless has heard the story of the camel, that just wanted to put his head inside the tent door. The sequel you know. Secrecy now has her

hydra-head inside of our church walls, and the same sequel is sure to follow.

XI. Christian Vesture.

Vesture under the law, especially that of the priests, was all minutely given, and is fully provided for under the Gospel. Much of it necessarily is given in principle. The church is empowered and does adopt rules to carry out and maintain principle; for principles are preserved and perpetuated alone by rules. By these the church is empowered and thus prepared to meet any contingency that may arise in caring for and perpetuating any threatened Gospel principle. The church in conference has been alert all along the line of her history in passing rules sustaining Gospel principles. As long as the churches respected these rules, and made them effective, they have preserved the principle of meekness and plainness in their vesture. As long as the Methodists respected their rules restraining them in excessive attire they had meekness and plainness in their churches. The reader is aware that our conference rules restraining our attire have been ignored by many of our evangelists and elders, so that "the power of the holy people, the church, has been scattered"; yes, well

nigh paralyzed in places. An elder recently told how he was conscience stricken, at a feast, in passing the cup on seeing so many sister's fingers, arms and bodies adorned with gold. It is a thought of most tremendous moment to think of the possibility of eating and drinking damnation to our souls at the Lord's Table! It is to be wondered if that conscience stricken elder left that impressive occasion without reproving that sin so manifest? These are not seeds to apostasy, but it is apostasy itself.

—Chow Chilla, Cal.

THE CHURCH OF PHILADELPHIA (Rev. 3:7-13)

J. H. Beer.

“And to the angel of the Church in Philadelphia write; these things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth and shutteth and no man openeth. I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast not denied my name. Behold I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship be-

fore thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world to try them that dwell upon the earth. Behold I come quickly: hold that fast, which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him new name. He that hath an ear let him hear what the Spirit saith unto the churches.” This letter to the angel (elder) of the church in Philadelphia, represents Jesus Christ, as the Alpha and Omega of salvation. I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. Here are two conditions that are fundamental to salvation: keeping (obeying) his word and not denying his name. (Heb. 5:9; 2 Tim. 2:12) Any individual or system of religion that compromises or suppresses any part of Christ's teaching is a dangerous system, and cannot be accepted by

BIBLE MONITOR

Poplar Bluff, Mo., February 15, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Term:--Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

the followers of Christ. He has set before the church an open door (opportunity) to both teach and obey the whole Gospel, to do otherwise is to invite him to close the door. There is no justifiable reason why any individual or church should refuse to obey the teachings of Jesus Christ, v. 13, "He that hath an ear to hear let him hear what the spirit saith unto the churches." (Rev. 22:18, 19) Neither add to, nor take from, these things "saith he that is holy, he that is true". "In Him was no sin", no doubt of any kind, otherwise he could not have saved us from our sin. (1 Pet. 1:19) "But with the precious blood of Jesus, as of a lamb without blemish and without spot." Christ is also true in contrast

with those of v. 9, "who are of the synagogue of satan, who say they are Jews, and are not but do lie." They claimed to be his true worshipers but were not; they had not kept his word or confessed his name. You cannot deceive him who is the truth; false professors have no chance with him. He is the true heir to the throne of David. (Luke 1:32) He now has power to open and shut the door into heaven, for he has the keys of death and hell. (Rev. 1:18) "I am he that liveth and was dead, and behold I am alive forevermore; amen, and have the keys of death and hell." The claim that the Pope has the keys is a delusion. Jesus now lives and says he has the keys. Do you believe it? Let us notice v. 10: "Because thou hast kept the word of my patience I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Here is a promise of Christ's keeping power over his faithful ones in the hour of temptation. Those who have obeyed his word. This may be the trying time when there seems to be a world wide unrest, and a desire for a social, theatrical entertaining, compromising kind of religion. Pastors and preachers are trying to out do each other in en-

tertaining the people, and to be popular with the world. They love the praise of men more than the praise of God. Dear brother and sister, can you stand true to Jesus Christ, and his word when the great multitudes by their actions are saying crucify Him? Are you ready to meet the crisis when the hour of trial comes? Verse 11 says, "Behold I come quickly, hold fast that which thou hast, that no man take thy crown."

This church had the opportunity and so you have the opportunity to hold fast to Jesus Christ; let no man take thy crown. Many will fail to receive the crown because they choose to follow the teaching of men, rather than the teachings of Christ. God has given you the opportunity to witness for him. Will you fail him? If you must lose everything else, hold fast to the word of God. There never was a time when the church needed faithful men to cry aloud against the evils and sinful things that are creeping into the church than just now. You may be censured for doing so. You might be evil spoken of, but preach the word. This church represents the true and faithful followers of Jesus Christ. "Blessed are they that do his commandments that they may have a right to the

tree of life, and may enter in thru the gates into the city." Salvation is a personal matter, let no man deceive you.

—Denton, Maryland.

IS THE SPIRITUAL CONDITION OF THE CHURCH OF THE BRETHREN GROWING BETTER?

By Reuben Shroyer

In the fourteenth century John Wycliff, who being destined to the priesthood began a diligent study of the Bible. As a result his eyes were opened to the errors of Rome. As he came to a clearer conception of the true faith of Christ his writings were widely circulated and produced the conversion of John Huss, who prepared the way for Martin Luther who in 1517 denounced the assumption of the papacy, which resulted in an open rupture with Rome and is usually regarded as the beginning of the Reformation. It may have been a question with many whether the Spiritual condition in their day met the approval of Almighty God.

There never was a time when this question should have our prayerful consideration more than now. Is the Spiritual condition of the church better, does it have Divine approval? Whether we are disposed to

take a pessimistic or an optimistic view of this question it will not sway God in dealing with the matter in its true condition, in carrying out His judgment.

This is the great question of the age, there is none greater.

As much as Eternal life and Eternal damnation means to us, it should give us a great concern to know where we as a church stand. If it can be proven by the word of God that the religious world is growing better, then we as a church stand an equal chance. But if the opposite is true (and I feel it's the case) then, I ask, will the Lord find enough distinction between us as a body and the religious world generally, so that he can accept us, and reject others, and do justice?

Let us reason on this wise: I suppose it's generally conceded that the strongest churches (numerically) are the most popular. They lead and the rest follow. Now, if the Spiritual condition of the religious world is growing better, then the most popular churches are the nearest right. If the religious world is growing better, and the most popular churches are the nearest right, then the thing we as a body should do is to unite with one of the most popular churches. This we feel we can't do. Then why in the

name of reason is there a constant tendency to imitate, and follow the leading churches, when we admit that Spiritually they are growing worse? The confused condition of modern Christendom is not such by Divine direction. The Lord makes no mistake in directing the affairs of his kingdom. In no generation has the gospel naturally appealed to the inclination of the people. Simply because the carnal mind is not subject to the law of God neither indeed can be. Now, in consideration of the tendency to a general departure from the Word, we as a church, cannot expect to sway the course of other churches, but should guard against being swayed by them. The Church of the Brethren has stood firm on gospel principles for many years, but of recent years, began to drift into channels such as the popular churches have gone. Our people have stood for the simple life, for many years; at present, we are drifting worldward at a tremendous pace. Now we see our members dressed in modern style. Sisters wearing hats, bobbed hair, jewelry, paint, powder and what not. I make this statement, fearless of no successful contradiction that there is no church in the United States today that stood where

we stood six years ago, that has drifted away from that position as rapidly and as far as we have. Hence, the Church of the Brethren is not growing better Spiritually, for the simple fact, worldliness does not produce Spirituality. The more world gets into the church the less of Jesus Christ is in it, and the less Spirituality. If there can be no check made of the awful rush worldward where will the church land, echo answers where?

In referring to our colleges as being such a great influence and power for good to the church, it has frequently been stated, what the church will be in the future will be made by our colleges, which is true. If the colleges are to be the moulding power of the church of the future, then if the colleges mould sentiment to hold to the separate life in dress, as well as in other matters, they are a blessing to the church. If, however, the colleges fail along that line they are a detriment to the church.

It is apparent, to all careful observers, that there is a wonderful disregard for the order of dress. The method that has been decided by Conference, by which the principle of non-conformity was maintained, a method which was reasonable, and proved a success, is now

disregarded, and the church has none other adopted, hence, is drifting with awful speed worldward with the ever changing fashions of the world.

In conclusion, we cannot do otherwise than say that the Spiritual condition of the Church of the Brethren is not growing better, but worse. It certainly is necessary that there be an united effort put forth, to check the awful onslaught of worldliness in our dear church, so she rightly fills her mission in the world.

—Greentown, Ohio.

A FEW THOUGHTS

B. E. Kesler:

How glad I was, no one but God knows, to get those back numbers of the Monitor. They were a feast to me and carried us back to the days when our beloved church, was enjoying peace and unity. But alas, those days are gone and like the prophet under the Juniper Tree, I can say her glory has departed, but I don't feel like him, altogether, for I claim to be a soldier and my duty is to fight the good fight of Faith, not with carnal weapons, but with the sword of the Spirit, which is the word of God and I think the time has fully come that his soldiers take a firm stand, and put to flight Baal, and his hosts. When the elders.

men whom the church trusted to watch over the church and keep it pure and holy, turn their offices over to satan, it is time that the faithful few step out on the promises of God and withdraw from those that walk not according to the written word. I certainly feel that we are doing wrong in even calling them brethren, when they renounce the plain teachings of Christ and dare to unseat such faithful brethren as Bro. Moss and that without cause. And not only Bro. Moss but other brethren equally faithful, and will not listen to reason or hear when the Master speaks, but substitute some (college bred idea) in place of the plain written word of our Lord. Beloved, there comes a time in all things when we have got to take a stand and I think that time has fully come when God's faithful ones ought to act. As long as there is hope, it is well to exercise patience, but now that his people are being defied and the ordinances of his house rejected and every principle (or nearly so) that he enjoined upon us ignored, it seems to me, it is time to act else he comes and finds us unfaithful, too, for not having done what he bid us do and withdraw from every brother that walekth disorderly. In fact, he is not my brother that

refuses to do what our Lord commands, for he says why call ye me, Lord, Lord, and do not the things that I say, and further more when they introduce games, organs and all kinds of devil worship in his house, I think it is fully time to get them see that he can't walk with them. Give me the good old Dunkard way of worshiping and you may have all the latter day modes and worldilism extant; let me follow Jesus and I have hope, but if I disobey I am without God, and without hope in the world.

I was elated with the experience of the sister that wrote in Monitor of August 1. Would to God that all of our sisters were as consistent as she was and they would not only bring their husbands into the church, but others as well. For seeing their good works they would be constrained to glorify our Father which is in Heaven. Praise the Lord that there are some who stumble that can and will be redeemed from the camp of Baal and renew their covenants. In fact, I believe that all who were truly converted will come back when they realize what they have done and repent earnestly for having fallen into the snare of the devil. But the ones that have sinned wilfully and prize the things of the world more than the

things of God, will hold fast to their sinful ways, though they well know that it will land them where love and mercy can never reach them.

May God help all such to consider the awfulness of meeting an angry God and turn in with the overtures of mercy before it is everlastingly too late is my prayer for Jesus' sake, amen.

Your brother in Christ,

R. G. Gish.

WHY WAIT LONGER?

Joseph Swihart

Referring to Monitor, August 1, page 3, written by Brother Moss, we are made to say, "why wait longer", the wicked plotteth against the just and gnasheth upon him with his teeth. (Ps. 37:12).

My dear brethren are we coming to this end? "Blessed are they which are persecuted for righteousness sake for their's is the kingdom of heaven." (Matt. 5:10)

I now turn to heading of this article. Being a reader of the Bible Monitor for the past two years and being fully convinced that they are led by the Holy Spirit in the work of reform, and seeing the attitude of our Annual Conference against such a move, and knowing many are not satisfied to

drift with the tide or remain with the liberal element, and knowing there are such conditions, we feel steps should be taken that the faithful can again feel at home in the work and service of the church.

And Elijah came unto all the people and said, "how long halt ye between two opinions, if the Lord be God, follow him, but if Baal then follow him." (1st Kings 18:21)

May we awaken to this fact if the present condition of the church is acceptable unto God let us stick to it and say no more, if not, let's move out in a way that is more pleasing to our Heavenly Father.

The angel said unto Lot, "escape for thy life, look not behind thee, neither stay thou in all the plain, escape to the mountain lest thou be consumed." (Gen. 19:17)

It is sometimes said, "Why do you not stand for the church as you vowed in your baptism"? Let it be understood that we did not join an oath bound secret order, and vow to stand for good and bad. It can truthfully be said that we do not stand for everything that the church stands for in this 1925. But it can not be said that we are not standing for the Gospel as understood by our fathers. Then again as we look into the present day

church and see the spirit manifested in many places, we are made to think of the Jews. They would not have Christ to reign over them. "The governor answered and said to them whether of the twain will ye that I realese unto you? They said, Barabbas". "Let him be crucified," was the cry.

This seems to be the spirit of many against the work of the Monitor.

My dear readers, to whom this may concern, shall we continue to drift into the cataract soon to go down into the whirl pool of destruction?

May the Lord help us to think, speak and act in harmony with his will.

—Chief, Michigan.

"PESSIMISTIC LITERATURE"

Cyrus Wallick

There is an Old Book in my library from which I quote a few passages that may be of interest.

First, near the beginning of the Book, concerning the moral state of society several thousand years ago, I read:

"And God saw that the wickedness of man was great in the

earth, and that every imagination of the thoughts of his heart was only evil continually."

And farther on, of a certain people:

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrefying sores." A pretty bad looking picture, isn't it?

And farther, concerning the Great Day of the Lord:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cost out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

One more quotation from near the end of the Book:

"Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor and blind, and naked."

Are the above examples of "pessimistic literature"? There are more of the same kind in that same Old Book.

—Cerro Gordo, Illinois.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT.

* * * * *

* Now the Lord had said *
 * unto Abraham, get thee *
 * out of thy country, and *
 * from thy kindred, and *
 * from thy father's house, *
 * unto a land that I will *
 * shew thee. (Gen. 12:1) *

* * * * *

Scripture References:

God's Promises to Abraham.

Gen. 12:1-3, 7; 13:14-17; 15:1, 5, 7, 18; 17:1-10, 19; 18:17-19; 21:12; 22:16-18; (24:7).

Continued to Isaac. Gen. 26:2-5, 24. (17:19, 28; 21:12).

To Jacob. Gen. 28:13-15; (48:3, 4); 35:9-12; 46:2-4; (28:3, 4)

Recalled by Joseph. Gen. 50:24. By Moses. Ex. 32:12. By Joshua, Josh. 24:2, 3.

From the New Testament.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance obeyed; and he went out, not knowing whither he went. By

faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. Heb. 11:8-10. Also Acts 7:2-5; Luke 1:55, 72, 73; Heb. 6:13, 14; Rom. 4:3, 13; Gal. 3:6-9, 14; Jas. 2:21, 22.

Christ of the seed of Abraham. Matt. 1:1; Luke 3:34; Gal. 3:16.

Father of the faithful. Matt. 3:9; Luke 19:9; Rom. 3:11, 12; Gal. 3:7-9, 14.

Abraham in the kingdom of heaven. Matt. 8:11; Luke 13:28; 16:22, 23, 26.

"The call of God to him meant strict and absolute separation from all human affections and former associations and affiliations. The call of God to discipleship, today yet, involves the same (Luke 14:33; Matt. 10:37). God's people are called upon to separate from

every complicity with evil, and from formal, self-deified religionists and false teachers. (2 Cor. 6:14-18; 2 Tim. 3:5; 2 Jno. 9:11).

“God’s people are ‘strangers and pilgrims’ on earth (Jno. 17:14; Phil. 3:20; 1 Pet. 2:11), and should maintain their pilgrim character by a separated walk, and should look expectantly for the coming of their Lord and their heavenly home.”—“Christian Life”, S. S. Quarterly.

Daily Readings.

MARCH.

1. Mon.—Gen. 35
2. Tue.—Gen. 36
3. Wed.—Gen. 37
4. Thu.—Gen. 38
5. Fri.—Gen. 39, 40
6. Sat.—Gen. 41
7. Sun.—Jno. 13:1-17; Psa. 138
8. Mon.—Gen. 42
9. Tue.—Gen. 43
10. Wed.—Gen. 44
11. Thu.—Gen. 45
12. Fri.—Gen. 46
13. Sat.—Gen. 47
14. Sun.—Jno. 14; Isa. 40:1-8
15. Mon.—Gen. 48
16. Tue.—Gen. 49
17. Wed.—Gen. 50
18. Thu.—Ex. 1, 2
19. Fri.—Ex. 3
20. Sat.—Ex. 4
21. Sun.—Jno. 19:13-30; 20: 19-31; Psa. 16

22. Mon.—Ex. 5:1-6-13
23. Tue.—Ex. 6:14-7:25
24. Wed.—Ex. 8
25. Thu.—Ex. 9
26. Fri.—Ex. 10
27. Sat.—Ex. 11:1-12:20
28. Sun.—Jno. 17; Rex. 1:9-16
29. Mon.—Ex. 12:21-51
30. Tue.—Ex. 13
31. Wed.—Ex. 14

“**The Book of Exodus**, called also the Second Book of Moses, gives an account of the departure of the Israelites from Egypt. The name ‘Exodus’ means ‘a going out’. The book also contains the law given on Mount Sinai and an account of the setting up of the tabernacle.”—Arnold’s S. S. Lesson Commentary.

“**The life of Moses** comprises three divisions of 40 years each. Forty years he passed in Pharaoh’s court; 40 years as a shepherd in Midian, and 40 years as the judge and leader of Israel. In Pharaoh’s court he received worldly wisdom (Acts 7:22), while in Midian he was with God receiving his spiritual preparation. The years he spent in Midian were not lost time, but years of spiritual training. In Pharaoh’s court he had learned the wisdom of Egypt, but he had not yet learned the wisdom of God. At the age of forty, when he

was come to years, he by faith made choice to go with Israel. (Heb. 11:24-26). Then he manifested zeal for his brethren, but it was not according to knowledge. He attempted a deliverance before the time. This led to his experience of 40 years in Midian, where he learned the wisdom of God. * * *

"All this while he was in the condition and place of rejection by his brethren. He was engaged tending the sheep of his father-in-law. So God trained Moses, after all that he had learned in Egypt, in Pharaoh's palace, forty years in the desert in the simple work of a shepherd. By this training he was made fit for the power with which he was to be entrusted for the deliverance of Israel. This training was designed to produce meekness in him (Num. 12:3). * * *

"God prepares in secret those whom he sends forth into public service. Moses had to spend a while in the desert, alone with God, before he sent him forth to deliver Israel (Ex. 3:1). Elijah was called into the wilderness of Cherith (1 Ki. 17:2, 3). Ezekiel was called to the place of Chebar (Ezek. 1:1). John the Baptist received the Word of the Lord in the wilderness (Luke 3:2; Matt. 3:1). Christ, after his baptism and before entering upon his pub-

lic ministry, was led into the wilderness (Matt. 4:1). Paul spent some time in Arabia after his conversion and before he entered upon his life mission as a preacher of the Gospel of the grace of God (Gal. 1:17, 18; Acts 9:22-25).

"From this secret training of Moses we learn a few very useful and practical lessons. We learn here—

"(1) That man may run into service for God unsent by him. Such an act is prompted by mistaken and misguided zeal. There were prophets in olden days who ran and were not sent (Jer. 23:21), and, there are such also today. There are men behind the pulpit that would be more in place behind the plow or at the work bench, and, the work of the Lord would be better off if they were there and vice versa.

"(2) That the culture and training of the world does not qualify for service for God. Worldly wisdom counts for very little in the sight of God. We need spiritual culture and the Spirit's demonstration to do effective service for God (1 Cor. 1:17, 25-29; 2:4).

"(3) That all hope in the flesh, and in the sufficiency of ourselves must wither and come to an end. It is not human efficiency that we need, but Divine sufficiency (2 Cor. 3:5).

All pride in the flesh must dry up, wither and fade, before God can use us to his glory, to the full limit of his purpose and our capacity."—Bible Teachers Quarterly "Christian Life Series."

The Sunday School Times for January 23 is a "Bible Study Number." "How I Study My Bible," by Howard A. Kelly; "Why We Should Read Our Bible," by the late Alexander Smellie; and "Why My Children Read and Love the Bible," by Helen R. Blankenship are leading articles. From the last named I quote a few paragraphs.

"My boy, aged thirteen, and two little girls, aged ten and eleven, have each finished reading the Bible through. The boy is in Joshua on the second round. Friends have expressed surprise that young children would read the Bible through, with pleasure and interest, without being forced. The first year I taught in the public schools I complained to a fellow teacher that my pupils did not like drawing.

"If you like it, they'll like it' was her terse reply, the wisdom of which I proved in many an after day and hour.

"It is the same with children in the home. I love the Bible. I praise my Father that

he has given me, in answer to prayer, a passion for his word. While the children were still little ones about my knee I began to wonder, how can I best interest them? What means and devices, if any, shall I use to incite them to an ever growing knowledge and love of the one Book needful, in these days of 'funny papers', and endless stories and magazines?"

The author writes of giving the children each a Bible and says,

"The children were eager to read their new Bibles. I made two rules: read three chapters a day, and read them before you read anything else. At first I often had to say, 'Lay down that Youth's Companion (or Sunday-school paper or Great Expectations) till you have read your Bible', but soon the habit was formed, and now the girls often put their Bibles under their pillows at night to read them before rising in the morning, 'as mother does', and the boy voluntarily takes up his Bible the first thing after breakfast before morning chores."

THE GREAT COMMUNION (Matt. 28:16-20)

L. I. Moss

I believe we all agree this is one of the strongest texts on

mission work we have.

The eleven apostles went to a place appointed by Jesus to meet with them. The 17th verse says some of them yet doubted. The first great truth Jesus taught them was, "all authority hath been given me in heaven and on earth." This was not only for the eleven to learn, but you and I should learn the same truth. Yet, today, all authority belongs to Jesus.

When they had learned this truth they were in position to be taught by Jesus. So will you and I be in proper made to be taught, when we lay down all self and listen to the great teacher, Jesus.

Now listen, Jesus is ready to tell the eleven what to do. The first thing is go make disciples. What does that mean? It means go make followers, followers of whom? Jesus Christ, the one who had authority to command. They are to go to all nations or make disciples or followers of Jesus from all nations. Foreign missions, home missions, rich and poor, black or white, no distinctions. In order to do this Jesus, the teacher, told them to baptize with his three fold immersion. He had authority or right to demand this.

I now wonder who has authority to go out to follow the teaching of Jesus in the com-

mission and administer infant baptism, or single immersion, or sprinkling or pouring? Do you find these in the commission?

Then he says, "teaching them to observe all things whatsoever I have commanded you." What a wonderful teaching from Jesus himself. Did he mean this? Does this go with our mission work today? Does the observing all things link up with the "go ye"?

Well, we could not take space to name the all things Jesus has commanded.

The question now comes how much of the Bible is inspired? Just read the first chapter of St. John, and see what part of the word we dare leave out. I look upon the requirements of the commission as including the whole gospel. Real mission work is to go to all nations baptizing believers and making real disciples or followers of Jesus, by teaching them full and complete obedience to the gospel.

This kind of mission work, I am sure all the "Monitor family", are ready to support most willingly and heartily. However it is impossible to carry on this kind of mission work, or carry out the teaching of Jesus the great teacher, with missionaries or workers who do not believe and live in har-

mony with the gospel.

Neither do I believe we can lock arms and affiliate with any and all doctrines in our mission work, any more than we can mix up with false doctrines in our home mission work.

In conclusion we can only claim that great promise of Jesus, "I am with you always even unto the end of the world", when by obedience to the gospel we have satisfied our loving Savior.

—Fayette, Ohio.

* * * * *

THE DEPARTING OF

SISTER SHROYER

* * * * *

Irene Kimmel, daughter of Jacob and Eliza Kimmel was born near Horticelle, Stark County, Ohio, June 1st, 1863. Died December 20, 1925, age 62 years 6 months 19 days. She was married to Reuben Shroyer February 19, 1885. This union was blessed with 6 children—four sons, 2 daughters, all survive her. She was converted at the age of 17. United with the Church of the Brethren. She remained loyal and faithful to the end. She proved to be a real helpmate to her husband, in his labors in the ministry especially was an inspiration whenever calls came to conduct revival meetings. She urged us to go. Many sac-

rifices she made that he could be in the field. She was a home builder, much interested in her children, and making home a pleasant place to be.

Her health gave way June, 1925, underwent a serious operation, improved for a time, hopes were entertained as to her complete recovery; but in course of time she began to fail, an inward cancer developed. She suffered intensely for several months. She bore all with remarkable patience and Christian fortitude. She was entirely resigned to God's will. Often expressed herself willing, real anxious to depart and be with the Lord which was far better. She had called for the anointing service which proved a great comfort to her. She requested Eld. N. H. Blough of Davidsville, Pa., preach funeral sermon. Gave instructions as to home affairs and sweetly fell asleep in Jesus. It's hard to give up our loved one, but she now is free from the trials difficulties and sorrows of mortal life.

Our loss is her eternal gain. To God's will we humbly submit. Sister Shroyer often expressed herself grieved at heart to see the church move so rapidly into worldliness.

How we miss her, but we hope to meet her in heaven.

Reuben Shroyer.

BIBLE MONITOR

VOL. IV.

March 1, 1926.

NO. 5.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR QUERISTS' CORNER

"Is it, or is it not, Bible teaching, for a local church to elect a committee to tax members for what they should give to the church? Where can the scripture be found?"

Answering the second question first: that is just what we'd like to know. Where can such a scripture be found? Does anybody know? We frankly confess our inability to find it. If anybody else knows of such scripture in all the New Testament, our guide, we'll give space in the "Monitor" for it. If it can not be found then the first question is answered negatively. If it can be found, then the first question is answered affirmatively.

While discussing the subject it might be well to study the scriptures relating to giving in the New Testament.

In 2nd Cor. 8:7, we find this: "See that ye abound in this grace (of giving) also." Then giving is a grace. And should be "out of your ability" (v. 11) and "is acceptable according as a man hath, and not ac-

cording as he hath not." (v. 12)

It is said of the churches of Macedonia that "beyond their power they gave of their own accord." (v. 3)

Continuing the same line of thought, in 2nd Cor. 9:7 it is said, "Each member as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver." So, be it little or much, to be acceptable, it must be given "cheerfully", "purposely", or of our "own accord", and not "grudgingly or of necessity"—a spontaneous willing and cheerful gift—being conscious of the fact "it is more blessed to give than to receive".

Again in 1st Cor. 16:2 we have this: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come". Yes, this is a command and it is given to "each one of you". None too poor to give something. And the reason for the command thus to do, seems to be

"that no collections be made when I come". Any need for public collections? Not when this command is obeyed.

Now all this sounds nice, (to the hirelings) doesn't it? And isn't it a strong plea for giving? Most assuredly. But did it ever occur to our covetous leaders, "greedy of filthy lucre" that all this giving was for the (poor) saints in and around Jerusalem and not a penny of it for the preachers? My! how this scripture is wrested to accommodate the plea for the hireling! Why, so far was the preacher (Paul) from appropriating any of it, he even helped to distribute it! Listen! "For as touching the ministering to the saints, it is superfluous for me to write to you." Of the Macedonians, Paul said, "they gave beyond their power of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship of the ministering to the saints. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings to God." (2 Cor. 8:3, 4; 9:1, 12) Read the entire two chapters. Poor consolation for the hireling shepherd! Every shilling of this giving was for the poor saints, and not a penny for the (poor) preach-

er!

About Muzzling the Ox.

Do I hear some one say? "you forget 1 Cor. 9:9, 14; 1 Tim. 5:18) Well, maybe I did, let's turn to them and see. "For it is written in the law of Moses, 'thou shalt not muzzle the mouth of the ox when he treadeth out the corn,'" and "The laborer is worthy of his hire." Any one who ever plowed with an ox knows he has to be fed, and also that he may be overfed. Hence no one turns the ox loose to his master's crib to help himself. He would most likely overfeed if left to his say as to how much he must have for his service.

The hireling likewise, when left to say how much he must have for his services is very likely to be exorbitant in his demands. Attest, the members of the various labor unions of the day, all the way from five to ten dollars a day; and some hireling ministers demand even this modest (?) sum.

No one, we presume, objects to reasonable compensation for service rendered, but for the poor saints to be taxed to sustain a pastor in luxury and superfluity is exorbitant and unscriptural.

Yes, Paul said a preacher has "a right to eat," to "have a wife," that he and Barnabas

as missionaries had a "right to forbear working." He also said, "Nevertheless we did not use this right", but "labored with his own hands," working at his trade, tent-making, "that the gospel be not hindered". Imagine, if you can, some of the stall-fed oxen, hireling pastors, "working with their own hands" to keep from being a burden on the churches! What a spectacle! Why, even Jesus "came not to be ministered unto, but to minister, and to give his life a ransom for us."

True, when missionaries are sent out by the church they must be taken care of, but there is no scripture for levying a tax on the membership for the purpose, at least, we haven't found it.

"How then can it be done?"
By free-will offerings.

How did Jesus and Paul do it? Certainly not by levying a tax on the membership.

Therefore, in answer to our brother's first question, we conclude it is not "Bible for church to elect a committee to tax members for what they should give to the church."

Now all this looks discouraging to the hireling pastor no doubt, but it's Bible, and we shall do well to stay with the Bible, the hireling to the contrary notwithstanding. Don't you think so?

PRAYER

Prayer has been well defined as "the soul's sincere desire." It must be that in order to be prayer. There is entirely too much vain repetition in what is called prayer for it ever to reach the ears of our Father in heaven. There are too many so-called prayers made which are just forms, the husk of prayer, not the grain. Many persons say they have prayed when they have been thinking of other things than the words they were saying. And so it is no wonder that these persons should think and say that there is nothing in prayer: there isn't, there couldn't be, in such praying.

And prayer is one of the greatest needs of the human soul. If it was necessary for our Elder Brother to seek frequent communion with his Father, how much more necessary must it be for us frail beings! The trouble is that we do not learn to depend as we should on this vital connection with God. We pray when we have time, when it is convenient, or when friends are with us who believe in prayer; but at other times we are careless, indifferent, and do not feel that we have lost anything when we fail to pray. And we haven't if our praying is done in that way; for the form of prayer avails nothing: it must be in the spir-

it, an expression of the deepest needs of our being. Nothing less is prayer, nothing less has any promise.

It is good for us to be placed where we are entirely helpless, where we can hope for no help from man. It is then that we must draw nigh unto God, for our only hope is in him. Our only hope at any time is in him, but we do not often realize it: we are prone to think that our help is in ourselves instead of in him who is infinitely higher and better and wiser and more powerful and loving. Sometimes we think that unless we have been so situated for days and weeks and months that we could look to no human source for help, we have not learned to pray; that unless we have poured out our hearts to God until misfortune has shown itself to be blessing, we have not learned to pray; that unless our first thought in the morning and our last thought at night was one of thankfulness, one of desire to be in closer communion with our Father, we have not learned to pray; that unless we can come to him saying,

"Father, I stretch my hands to thee,
No other help I know,"

we have not learned to pray as our Teacher prayed when he was on earth.

Have you seen your dearest hopes turn to ashes, and have

you pleaded with the Father until you saw the things which you had thought your greatest sorrows turn to blessings? So it is, and so it must be with the soul that really and truly prays. We come to see that the thing which we considered a misfortune was the one thing necessary to take from us some of the dross of our life, the one thing that could make us turn with entire surrender to our Father, humbly submitting to him, asking for more of his Spirit and that our desire may ever be that his will may be done in and through us.

And with our sincerity in prayer we must have faith, for it takes faith to ascend to heaven. How many prayers are uttered by those who do not expect to receive the things asked for, who would be surprised and overwhelmed if God would take them at their word and give them what they ask for. The sin of doubting prayers! If we have not faith, our first prayer should be that the Lord may give us faith in him, and then that he should increase it, and keep this up until we can pray without doubting that he will do all that we ask of him if we pray as he has directed.

Lord, teach us to pray; give us more faith, a greater confidence when we come before thee with our petitions and our

thanksgivings; and give us the spirit of submission to thy will, even as thy Son in his extremity prayed that his cup might pass, but was more anxious that thy will be done than that he might escape suffering. So it must be with us at all times and under all circumstances if we are to pray acceptably.

And our truest prayers are made in secret, when none but God is near. We are too conscious of those who are listening to us when we pray in public, and that is why Jesus told us to pray in our closets, when none but God was present to hear. If we so pray in secret to our Father, we may depend upon it that he will reward us; for there is not the slightest doubt but that he hears and answers the believing, submissive prayers of his children. Lord, teach us to pray and give us the spirit of true prayer.

IS THE BRETHREN CHURCH IN DIVINE ORDER?

W. J. Van Dyke

Dear reader, when you were convicted of sin and converted, were you not convinced that living up to the faith and practice of the Brethren would at last win for you a "crown of life" that shall never fade away? Has your faith changed?

Has the faith and practice of the Brethren church changed? Has God's word changed? Can it be that the entire body has lost its first love and has departed from the faith? No, that cannot be. For Christ tells us that at his second coming to the earth he will find faithful ones, but his statement implies that the number of unfaithful will be much greater. Which class will he find me in should be the all important question to each one of us. For this question has to do with our eternal destiny. How important then that we consider it well. We have long since learned that God is faithful, and we can trust God. But the all important question remains, can God trust me?

The Bible tells us that "God is a jealous God." He wants our entire service. The Bible also speaks of the "God of this world" who hath "blinded the eyes of them that believe not." Also, "His servants ye are to whom ye obey." Can we be children of God, yet serve the "God of this world?" If such a condition can be, we are yet unfaithful children. We also read of "false gods". Is it not true that some of us who profess to be God's children are serving the "god of mammon," some the "god of pleasure" some the "god of

fashion”?

Not long ago we heard a lecturer make this statement, “God destroyed Sodom because of its sin, but we of America have gone one step further in sin than did Sodom, in consenting to our wives and daughters bobbing their hair”. And indeed it is done in many cases without consent. And it is causing bitter tears to be shed. It has caused much discord in families and many heart aches. It has even led to the separation of husband and wife. It has caused divorce suits. Notwithstanding all the sorrow it causes, and the condemnation that even worldly people place on those who practice it, even many of our number are bobbing their hair because they would rather serve the god of fashion than to obey the God of heaven. Whose servants does such service make us? Not the God of heaven, the Word tells us. What a sad picture it portrays to see bobbed hair under the prayer covering. We have heard many times worldly people severely condemn the practice of bobbing hair. Never but once have we heard it spoken against from pulpit. Is it not a matter worthy of discussion from the pulpit? They tell us that bobbing of hair was started by coarse, daring, vulgar

women of questionable morals. Those who care nothing about modesty, or propriety, or virtue, or righteousness, or God. Is it possible that any one of us has departed so far that we can imagine that following a pattern of that sort will win for us that crown of righteousness that Paul was so much concerned about. Do we believe God’s word, or have we altogether laid it aside? Are not we who profess to be God’s own people drifting very far from him?

We are told that some of our sisters on special occasions garb themselves in such attire that they cannot be detected from men. And some are saying it makes no difference. But what does God say. Let us read Deuteronomy 22:5, “The woman shall not wear that which pertaineth to a man; neither shall a man put on a woman’s garment; for all who do so are an abomination unto the Lord.”

Then there are many sisters whose dresses start much too low, and end at the knee. Some are wearing their stockings rolled. Can it be possible that we have departed from obedience, and from God to that extent? Women professing Godliness are admonished to “adorn themselves in modest apparel”. The wearing of gold, and pearls, are also forbidden.

(1 Tim. 2:9). Are we not conforming to the world in many things? Conform means to pattern after, or to be made like unto.

But, some are saying this doctrine is worn thread bare. We are tired hearing of it. But will that excuse us? The matter of which God you and I serve will seal our destiny for eternity. Can we who profess to have been born again, and are not of the world, but the "called out" ones of God, and "followers of the meek and lowly Lamb of God," trust to anything short of God's Word. God's plan of salvation? His plan is obedience to his Word. Service to him. "Choose ye this day whom ye will serve."

While visiting a congregation this summer we saw some things which made us sad. The young minister (who in every way visible was conformed to this world) asked that the congregation stand and bow their heads in prayer. As we stood with bowed heads, the pianist played a lengthy prelude. Our silent prayer was, Lord forgive us for our departure, and bring us back to Thee. At the evening service, the entire time for the sermon was spent with lights turned out and pictures shown on a canvas. After the picture scene the pastor informed the congregation that

the expense of the picture was too great for him to bear alone, and a collection was taken to help pay for the pictures. After which the pastor asked the congregation to stand and bow their heads in prayer. As we stood with bowed heads the pianist played a lengthy prelude.

We are sad for teaching that has gone out from some of our church schools in favor of modernism. Are some getting too much knowledge? Or are we lacking in wisdom? Would it not be well for each one of us to ask ourselves the question, Am I in Divine order?

When Nathan the prophet was sent to rebuke David for his departure, David repented, and cried out in anguish, "I have sinned against God". It was not because David was without sin, that God said, "David is a man after mine own heart". But because David was sorry for his departure, and repented, and returned to God.

Is there a remedy for our departure? "Is there a balm in Gilead"? Is there a physician there?" Yes. Hear God's Word. "The Lord's hand is not shortened that it cannot save; neither is his ear heavy that he cannot hear. But your sins have separated between you and your God and your iniquities have hid his face

from you that he will not hear."

"If my people which are called by my name shall humble themselves, and pray, then will I hear from heaven and will forgive their sins and will heal their land".

—Abilene, Kansas.

OUR PROBLEMS, AND WHAT ABOUT THEM.

Part III.

By G. E. Studebaker

The Minutes of our General Conference have been revised and put in book form, approved, and are called our "Standards" which gives the course of procedure in adjusting irregularities. Three channels are prescribed, so as to function properly; yet, all alike have "shunned" to care for the work assigned them. Thus, the right to farther officiate, and use the power of such office, is a question.

All delegates are required to be in full accord, and a protest against any delegate serving until a thorough inquiry has been made by the Credential committee, to see that none be allowed to serve until full assurance has been given that they observe and teach full adherence to the Standards, along all lines, would be in order—because of these conditions

which are common, and because the Gospel Messenger allows the liberal class to have free course in advancing their theories, while those who wish to unfold some of the errors that are very damaging to the cause, have failed to get space in these columns. The above are some of the reasons that lead to the forming of a Stock Company and the taking over of the BIBLE MONITOR to so increase the finance and further develop greater activity in giving encouragement to those who are ready to abide by our Standards, and to overcome, as far as possible the coercion being used to hinder in sustaining them, and still not violate Conference rules. The purpose of the Monitor people will be seen in the following.

"Inasmuch as many of the leaders of the Church of the Brethren, to which we hold allegiance, and with which we are affiliated, by their teaching—preaching and propaganda, have been, and are leading our people away from the plain simple gospel of Christ as taught by the Master himself and his apostles, and as accepted by our early church leaders, and as lived out by our fathers until recent years and are now intimidating and coercing into silence such of our loyal elders, ministers, and

deacons, and even of the laity as have been and now are standing for the principles of the Gospel as accepted by our church, and by these means are working confusion and discord in the church. Therefore, we the Bible Monitor people assembled at Wauseon, Ohio, June 4 and 5, 1925, unanimously ask Annual Meeting through the Standing Committee assembled at Winona Lake, Indiana, June 1 to 12, 1925, to take definite action toward removing the causes which have culminated in the confusion and discord, and extreme worldliness that are disrupting our church..

The above paper was drawn up by a Committee of five chosen at the Stockholders meeting to do so, and the paper was unanimously adopted, and the same Committee was continued to take the paper before the Standing Committee for their use, and was asked by them to read the paper and explain our purposes which was done.

—Hampton, Iowa.

"SUBDUE THE EARTH"

By B. F. Masterson

When God created man, he blessed them, and said, "Be fruitful and multiply and replenish the earth and subdue

it."

The creation is composed of three great spheres of existence, the world of matter, the animal world and the world of spirit as represented by man. This constitutes all the universe known to us. In man, the image of his Creator, the climax of God's creative power was reached. In man he placed a dominating power over the animal world and matter.

I am impressed with the thought that man is to subdue the earth. The exertion of power to bring the earth in permanent subjection to him and thus furnish him a legitimate living of pleasure and honor.

The word "subdue" does not only imply a struggle but also an opposing element so that one has to depend on his own resources for existence hence when one starts out in life he should not become dismayed when his bark is tossed to and fro on life's troubled sea, for the space between the individual and that of an honest living must be occupied by labor. "Labor has its sure reward."

We often hear the expression, "The world owes me a living." The earth owes one a living to the extent that he exerts body and mind to subdue it. He who is physically and mentally able, and does not strive towards making a living

to him the world owes absolutely nothing. "If any man would not work neither should he eat." (2 Thes. 3:10)

The earth was created to serve man providing he will do his part in subduing it—for instance, artificial light was produced by means of a bowl with oil and wick in it, called a lamp, from the beginning until within the last hundred years, then gas and coal oil was discovered, and later electricity which far exceeds any other means. This was brought about by bringing material under subjection. I suppose that Adam rode on as fine a steed as ever galloped on the earth and our forefathers galloped along in the same style until within a hundred years carriages were introduced, later cars propelled by steam power on rails, and now man transports himself and family on automobiles. How was this change brought about? By the exertion of body and brain.

The same with nautical transportation. Our forefathers in crossing the ocean two hundred years ago suffered great hardships being on the water for months and now the trip is made in a few days, but more remarkable is the airplane that carries its passengers on wings above and across the waters in hours. Is this the

fulfillment of prophecy? "And there shall be no more sea".

Not many years ago, by means of peculiar net work of wires, cities, states and nations were brought within speaking distance. Later the wireless system was invented and now radio has been discovered by which means one can hear speeches and music at great distances. The labor saving machinery invented for manufacturing and agricultural purposes illustrates the superior God given power to man to subdue the earth and makes it subserviant to himself. Man is the connecting link between the world of matter and the spiritual. "The first man is of the earth earthy; the second is the Lord from heaven". In the heart of man heaven and earth meets. Man in his regenerated state looks down on what he has achieved, with satisfaction and looks up to Him who has created him, in humble subjection and in a worshipful spirit. The first involves the mortal life, the second eternal life.

Man is a dual person, composed of flesh (matter) and spirit. "The flesh lusteth against the spirit and the spirit against the flesh and these are contrary the one to the other". The passion of the flesh, the lust of the eye and the pride of life proceed from the earthly and as we are com-

manded to subdue the earth to make it our servant, so are we also commanded to subdue these evil inclinations that proceed from the flesh, to be servants of the Lord, and it requires a greater conflict to bring these sinful passions under subjection than for man to subdue the earth.

As men through scientific processes has embellished, enriched and made the earth commodious for him to dwell in, so our creator wants man to beautify character for his glorification and for the benefit of our fellows, and it requires no less a scientific process to attain to a pure and holy standard of living than the first.

But its oppositeness to worldly knowledge is so marked that Christ was made to say, "strait is the gate and narrow is the way, which leadeth unto life and few there be that find it." And Paul warned the Colossians to take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ, or Christ's philosophy.

Beware lest any man rob you, as the German text has it, which signifies, to be robbed of their goods, which was the

salvation they had received from Christ.

I therefore think it proper to term the economy of grace, "Christ philosophy", since the word means "a lover of wisdom". Jesus taught that wisdom which was from above. "For in him dwelleth all the fullness of the Godhead bodily", and by making His philosophy ours, it makes us complete in Him.

The first is acquired through experimental knowledge of the material, and the second through experimental knowledge of the spiritual. The one does not take the place of the other. To beautify character is indeed a great work and is the aim of the child of God to work for an increase of holiness, and the shortest way to it is to yield ourselves unto God, "as those that are alive from the dead and our members as instruments of righteousness unto God". But here is where satan takes a stand by making a strong plea for the gratification of the flesh in what are termed little things, such as wearing of gold for adornment, hobbing the hair, unseemly dressing, social games of cards, etc., theater going and a thousand other things that gratify instead of subduing the sinful desires of the flesh which many elders neglect to reprove, with the

BIBLE MONITOR

Poplar Bluff, Mo., February 15, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

plea that they are after bigger things, but believe me, to neglect to reprove the members in these little things leaves a gravel in the shoe that causes one to limp in pursuit of bigger things.

—1250 E. 3rd Street,
Long Beach, Calif.

THE CHURCH IN APOSTASY Part III.

J. A. Wyatt

XII. Fornication.

Fornication is held in the scriptures as a most grave and gross sin; hence, very offensive to God. For: (1) It is the only sin for which a companion in marriage can be put away.

(Matt. 19:9) (2) It is the only sin in which we become alike guilty by marriage (1 Cor. 6:16) (3) It is the only sin committed with the eye (Matt. 5:28) (4) It is the only sin committed against our own bodies (1 Cor. 6:18) It is the only sin for which the scripture demands unconditional expulsion. For a special case see 1 Cor. 5:3-5: "In the name of the Lord Jesus, when ye are gathered together. . . deliver such a one to satan". For general and all cases, see verses 11:13: "Therefore, put away from among yourselves that wicked person". (5) The sin of fornication was so offensive to High Heaven and the angels that Paul says: "Let it not once be named among you". These texts are so clear, open and strong, as to leave no just grounds for misapprehension, or misunderstanding. I have consulted near half a score of commentators, including two German commentators; and they all defend Paul in unconditional expulsion for this grave sin; and they do so in strong, clear and ringing language. Is the reader aware that for long years the church not only expelled such, but put them for a season in the avoidance ban? (none eating with them. See verse 11). The church reaffirmed avoidance at Conference, 1892. There lies be-

fore me Gospel Visitor, April Number, 1865, and February Number, 1869, in which Brother Quinter in both numbers defends avoidance with great strength of argument. But, where, oh where, is the church today on this growing evil? Under continued pressure, the church yielded one step: the ban was let go, but unconditional expulsion was retained. The pressure continued for more leniency. The doctrine of unconditional expulsion was less and less taught; under which, sentiment withers and dies. And when you arrive to where there is no sentiment any rule or law becomes helpless. Under this continued pressure the last link of restraint was lifted, and those guilty of that vile sin can be retained by confession; and fornication is now treated as an ordinary sin. Many ordinary offenses are mildly passed by. And many instances of fornication are just let go. And the grave sin is multiplying in the land. This is apostasy of the darkest hue.

XIII. Divorce and Re-marriage.

For over two hundred years no person with a divorced companion living, could be received into the Church of the Brethren; for Christ sternly and clearly forbids putting away a companion and remar-

riage (Mark 10:11, 12). And he reaffirms the statement in Luke 16:18. "Whosoever" means any person whatsoever, and excludes all idea of exceptions; an exception would be a flat contradiction. Paul affirms the same doctrine in terms equally strong in Rom. 7:1-3, and reaffirms the same truth in 1 Cor. 7:11-30. Besides, all the marriage ceremonies with which I ever met contains the clause or sentiment: "Naught but death can sever this union." If such is true on the day of marriage, it remains true today and henceforth, as long as marriage exists. But the spirit of apostasy is never satisfied, but seems to get the church farther and farther from her anchorage. So under this continued calling and galling, this shifting, this drifting pressure—the church was led to accept the cause for putting away, found in Matt. 5:32, 19:9, to legalize the re-marriage of divorced persons. The removal of this restraint leaves society and the church in a condition that is truly alarming. Even philanthropists and legislators with some Conferences are stirred at the threatening aspect of this grave question on the morals and safety of society. And it is a matter of regret that such a large percent of our brethren seem to rest so easy under the blight-

ing influence of this submerging evil; which some one calls, "the damning sin of our race". This is apostasy with ruin at the door.

XIV. The Ministry.

There is no greater moulding factor in the church than the ministry; for every minister moulds his kind. The priests under the law were not only Levites but they had to possess special physical qualifications. Under the Gospel her ministers are to be men of high moral and spiritual type. God chose his servants in two ways: first, by His personal call, as he did Moses, Gideon, Paul, etc. He did thus in setting up his work. After His work was organized. He called his servants by his spirit, through the church, as he did Mathias, the seven helpers (or deacons). Recently, the church has decreed that a young brother who feels called to preach, by making his wants known to the pastor or elder and they to the ministerial board and the church, may thus by mutual consent be entitled a minister. I found by consulting Dr. Dunham, of the M. E. church, that this is quite similar to the plan adopted by the Methodists. And they call theirs a self-appointed ministry. The plan adopted by the church has all the elements of a self-appointed

ministry. We have the example of Absalom and Adonijah, David's two bad boys, who sought the kingship by self-appointment, and they quickly met with God's displeasure and an untimely death. We also have the fatal cases of Kings Jeroboam and Uzziah serving as priests by self-appointment, and they were smitten by God. Hence, as God would not accept of self-appointed kings or priests under the law, it becomes morally certain that He will not accept of self-appointed ministers under the Gospel.

XV. God, Christ and the Apostles set up a Plurality in Their Ministry.

God placed his Israel under the fostering care of Moses and Aaron. Christ sent out his workers by twos. Paul and Barnabas ordained elders in every city. Paul sent for the elders of the church at Ephesus. That mother church at Antioch had a full half score in her ministry. A plurality in the ministry provides the elder with a species of cabinet council, so needful in both church and state. For "the people that have no counsel fall".

A plurality in the ministry is good democracy. Again, the functions of the ministry are three: First, to teach; second, to administer; and third, to shepherd the flock. Each of

these functions needs to be provided for. Moses administered and shepherded the flock, while Aaron was teacher. God said "Aaron could speak well". I suppose he was an orator. But how quickly did the cause degenerate, when the shepherd was gone and Aaron was placed in charge. Has not the reader seen the Lord's cause quickly decline, in the absence of the shepherd and some modern Aaron was placed in charge! One evil commonly gives rise to a kindred evil; evils usually go linked together or in broods. The foregoing condition gives rise to—

XVI. A Salaried Ministry.

The church decided this question for years, but always one way—in support of a free ministry. Her last decision says this: "We think it wrong for churches to give and brethren to receive a stipulated amount for preaching; but authorize the Mission Board to support those under their employ. It should be borne in mind that the foregoing decision, with its long list of duplicates, were not made in haste; but were calmly considered for years by our veteran Christian fathers; stalwart in the faith; men who left distinguished records behind them of long and faithful service, and was re-affirmed

again and again. Is it at all possible that they were in the fog on this question, and it now becomes the duty of this twentieth century ministry to clear up our spiritual sky? I'm slow to so think. Brother Quinter says thus of 1 Cor. 10: "The apostle seems to have felt that assisting ministers was a delicate one. . . . He says twice in this chapter that he did not avail himself of the privilege he claimed for others. . . And because the subject is one of delicacy and danger, it becomes both the church and the ministry to use the privilege of the gospel judiciously". (G. V., Vol. 16, page 181).

Listen to the prophet in his scathing reproof of this class in his day: "The heads thereof judge for reward, the priests teach for hire and the prophets divine for money". Listen to Christ's warning on this point: "I am the good shepherd. . . . But he that is an hireling and not the shepherd of the sheep; whose own the sheep are not . . . fleeth . . . The hireling fleeth because he is a hireling". Christ says a number of things in this text.

Let us look and see. We are familiar with a hireling, for we have them all around and about us. I was for some years a hireling in the school room, and my salary was of first consideration; and like all hire-

lings, I had to please my employers. 1—Christ alludes to the hireling in contrast with himself; hence they are separate and distinct, and He is not in league with them. 2—The language, “an hireling and not the shepherd”, shows that there are no valid hirelings in Christ’s church. 3—The language, “The hireling fleeth”, implies that they are unstable and uncertain quantities. It is known that hirelings on the farm, in shops and stores, as well as hirelings in the pulpit, are all alike uncertain. How frequently is the inquiry, “How long is your pastor going to stay”? 4—“The hireling fleeth because he is a hireling”, implies that they, the hireling, are an unsatisfactory quantity; and hence not in the Lord’s employ. Besides, it need be remembered that a hireling pastor is without example in the Old or New Testament scriptures. While Christ received contributions (see Luke 7:1-3) as well as Paul; yet, while Paul was in Corinth he wrought at his tent trade and “reasoned in the synagogue every Sabbath? He labored during the week and preached on the Sabbath. He elsewhere tells us that he labored with his own hands to minister to his necessities and to those that were with him.

—Chow Chilla, Calif.

SHOULD THE CHURCH ENFORCE THE GOSPEL, AND DISCIPLINE DISORDERLY MEMBERS?

By Chas M. Yearout

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” (II Thess. 3:6) Notice, the above is a command, in the name of the Lord Jesus Christ, to withdraw from every brother that walketh disorderly. “Disorderly: want of order or arrangement; lack of system; irregularity; loose; unmethodical unruly.” Evidently this covers insubordination to established rules and regulations governing in the church. “And not after the tradition which he received of us”. The emphatic Diaglott translates this verse: “Now we charge you, brethren, in the name of the Lord Jesus Christ, to withdraw from every brother who walks out of order, and not according to the instruction which you received of us.” Paul again says in 1 Cor. 11:1, 2: “Be ye followers of me, even as I also am of Christ. Now I praise you brethren, that ye remember me in all things, and keep the ordinances—paradosies— (tra-

ditions) as I delivered them to you." Paradosis is the Greek word Paul used in both the above quotations. And has no reference to the traditions of men in either place; but to the doctrines and instructions he had given the church. Paul never taught the traditions of men any where. Proof: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37) Hence Paul could consistently say: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (II Cor. 3:14)

The church being, "The pillar and ground of the truth," must of necessity carry out and enforce the principles of truth in her government as set forth in the New Testament. To fail to do this, is a clear evidence that she is not "the pillar (support and stay) and ground of the truth." A church that does not carry out and enforce the truth in her government, is not subject to the inspired word of God.

My mother, my brother and sister says Christ: "Are they, that hear the word of God and do it."

All disorderly, evil disposed

persons in the church should be disciplined by the church, and if they repent and make their wrongs right; forgive them; but if they will not repent, and make their wrongs right, withdraw fellowship from them. Evidently, this is God's counsel to the church in his word. Paul wrote to the church at Corinth not to company with lewd worldly people, afterward in defining his meaning says: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous or an idolator, or a railor, or a drunkard, or an extortioner; with such an one no not to eat." (I Cor. 5:9-11) The above covers a large field of evils that should not be tolerated nor fellowshiped in the church. We as a church have boasted of our strict adherence to the written word. That was true once, but not now. The facts are, that a number of the above things are being fellowshiped in the church, and the evils winked at by the congregations in which they hold their membership.

Paul sets forth the fact, that the church should discipline her members, and put away the wicked persons, provided they will not repent of their evil doings and do so no more." (I Cor. 5:12, 13)

God has given the church

charge of his vineyard, and they are required to dress it and take care of it in accord with his will: removing dead branches, and evil influences, that destroy its purity and fruitfulness. God designed that the church should be pure and "unspotted from the world". How is this to be accomplished? Somebody is responsible for the worldliness and evils that are in the church today. The church used to oppose congregationalism, but so far as church discipline and government is concerned, we have individualism today. Every brother and sister doing as they please to a large extent. Worldliness is the most destructive element in the church today. There is nothing more deadly to Christian character than aping this old world. "Unspotted from the world," means much more than some are willing to admit. "Be not conformed to this world." (Rom. 12:2) To conform to the world is to be like the world: follow its doings, customs, practices, styles, fashions and amusements. When a sister bobs her hair, dresses in latest fashions, wears rings and other jewelry, she is spotted with the world. When a brother wears jewelry, puts on worldly ornaments, goes to the movies and places of worldly amusements, he is spotted with the

world. "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:27) The beloved apostle John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The apostle here has no reference to the people, nor essential things of the world, but to its fleshly lusts, pride and foolishness. Hear him! "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof." (I John 2:15-17) To join the world in these things, is to commit spiritual adultery. See Jas. 4:4.

If the church fellowships those who participate in these worldly fleshly lusts, which the word of God condemns: Can she please God? What say you, my brother, my sister? The church is responsible for that she allows and fellowships (I Cor. 6:16).

The church of Christ is in the world, but not of the world. Jesus says: "If ye were of the world, the world would love his own; but I have chosen you out of the world, therefore the world hates you."

(John 15:19) The world does not hate those who follow its fashions and partakes of its lusts; neither does the Lord love them. Because, to love the world, and follow its fashions and lusts, is to be an enemy of God. (Jas. 4:4) The apostle Peter declares these lusts war against the soul. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (I Peter 2:11) The remedy is, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." To follow the dictates of the flesh is to die a spiritual death. "For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13) "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24) Then my brother and sister, how about those who have not crucified the flesh with its affections and lusts; are they Christ's also? What think ye? It is obvious from the above scriptures, that no person can follow the dictates of the flesh, gratify its lusts, and at the same time worship God acceptably. Nothing short of carnality could induce a brother or sister to join hands with the world, and gratify the worldly

fleshly lusts, and carnality is not subject to the will of God "For to be carnally minded is death, but to be Spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:6, 7) So it is impossible for those who walk after the flesh to please God.

The love of the church for the world wrapped members should be strong enough to prompt her to use every gospel means to rescue and save these deluded, world enslaved, members.

I am sure, if a deadly disease was preying on members of the families of the elders, ministers, pastors and deacons, they would resort to every available means to counteract and cure the disease, and save their loved ones from death. Should they not manifest an equal interest and concern for the sick ones in God's family? Jesus gives instruction to hear the church, and if they will not, let them be unto the church as heathens and publicans. How can this be, when the church makes no demand on the disorderly, disobedient member? The church is largely becoming like other people; but she is ignoring and disobeying God's word in doing so. To be like other people, is

to be, not like God. This fact was demonstrated in old Israel.

To fail to discipline disobedient, disorderly members, is to manifest no love for them.

To conform to this world, is to disobey God's word.

To love the world, is not to have the love of the Father.

To sow to or follow the lusts of the flesh, is to reap a harvest of corruption.

To do these things, is to miss heaven.

—Moscow, Idaho.

In Feb. 15 Monitor page 22, 2nd column, 3rd line from bottom for subject "The Great Communion" read "The Great Commission".

We are now issuing our final offer to churches to call for our 'next stockholders' meeting to convene in June after Annual Conference, exact date to be named later.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

STUDIES IN JOHN VII.

The Seven "I Am's" of Jesus.

1. I am the Bread of Life.
6:45 (6:27-58, 63; Matt. 4:4; Deut. 8:3; Matt. 5:6).

"Break thou the bread of life, dear Lord, to me,
As thou didst break the loaves beside the sea."

"Bread of heaven, feed me till I want no more."

"Is he compared to wine or bread?
Dear Lord, our souls would thus be fed:

That flesh, that dying blood of thine,
Is bread of life, is heavenly wine."

2. I am the Light of the

World. 8:12; 9:5 (1:5, 9; 3:19; 12:35, 36, 46; Isa. 9:2; Matt. 4:16; Isa. 49:6; 60:3; Luke 2:32; Acts 13:47; 26:23; Psal. 119:105, 130; Prov. 6:23; Rev. 21:23).

"The whole world was lost in the darkness of sin;

The Light of the World is Jesus."

"Lo, a gleam from yonder heaven
Breaks upon our starless night;

Like a kindly hand it beckons,—

"Walk in me, I am the Light!

Jesus, Light serene, eternal!

Glorious Sun of Righteousness!

Morning Star of all the ages,

With thy beams on spirits bless."

3. I am the Door. 10:7, 9

(14:6; Eph. 2:18; Rom. 5:1, 2)

"Is he a Door? I'll enter in:
Behold the pastures large and green,
A paradise divinely fair!
None but the sheep can enter there."

4. I am the Good Shepherd.
10:11, 14 (Psa. 23; Isa. 40:11;
Ezek. 34:11-15; Heb. 13:20; 1
Pet. 2:25; 5:4).

"The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noonday walks he shall attend,
And all my midnight hours defend."

"Savior, like a shepherd lead us;
Much we need thy tender care;
In thy pleasant pastures feed us.
For our use thy folds prepare.
Blessed Jesus,
Thou has bought us, thine we are"

5. I am the Resurrection and
the Life. 11:25 (1 Cor. 15; Acts
26:23; Col. 1:18; 1 Thes. 4:14-
16; Rec. 1:5, 18; 4:10; 5:14)

"From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain
Countless throngs shall rise again."

"In the resurrection morning,
When the trumpet of God shall sound,
Hallelujah, we shall rise!
In the resurrection morning,
What a meeting it will be
When our fathers and our mothers
And our loved ones we shall see—
Hallelujah, we shall rise!

6. I am the Way, the Truth,
and the Life. 14:6 (1 Sam. 12:
23; Psa. 18:30; 27:11; 86:11;
139:24; Isa. 35:8; Jer. 6:16;
50:5; Matt. 7:14; Acts 4:12;
9:2; 8:26; 19:9, 23; 22:4; 24:14,
22; Eph. 2:13, 18; Heb. 10:20).

"Thou art the way, the truth, the life;
Grant us to know that way,
That truth to keep, that life to win

Which lead to endless day."

7: I am the True Vine—my
Father is the husbandman—ye
are the branches. 15:1, 5 (15:1-
10; 6:56; 14:20; 17:21-23; Rom.
12:5; 1 Cor. 12:27; Gal. 2:20;
Eph. 5:10; Col. 3:3; 1 Jno. 4:
10; 5:12; Psa. 1:3; Matt. 3:8;
12:8, 22; Mark 4:8, 20; Luke
8:8, 15; Gal. 5:22, 23; Phil. 1:
11; Col. 1:10; Tit. 3:14; Jas.
3:17, 18; 2 Pet. 1:5-8).

"Is he a Vine? his heavenly root
Supplies the boughs with life and
fruit;
O let a lasting union join
My soul, the branch, to Christ, the
Vine."

EXODUS "embraces a peri-
od of 215 or 400 years and in-
cludes events from the birth of
Moses to the erection of the
Tabernacle. The chief of these
are: the early life of Moses,
and his call to be the Propret
of Israel; the ten plagues, and
deliverance of Israel from
Egyptian slavery; the institu-
tion of the Passover, and dedi-
cation of every first born male
to God's service; the passage
of the Red Sea; miraculous
food and drink; victory by
means of prayer, over Amalek;
the promulgation of the Moral
Law; instructions for making
the tabernacle, ark, and other
accessories of worship, with the
consecration of the family of
Aaron to the priesthood, and
of their vestments; the stricter
obligation of the sabbath; and

punishment for making a visible representation of the Diety (e. g. the golden calf).”—Holman Bible Helps.

“A perfumer bought a common earthen jar and filled it with attar of roses. Soon every particle of the substance of the jar was filled with the rich perfume, and long afterwards, and even when broken, the fragments retained the fragrance. So it is that a human life becomes saturated with the Word of God, when one loves it and meditates upon it continually. The thoughts, feelings, affections, dispositions and indeed the whole character are influenced by the spirit of the Bible. Such a filling of the heart and memory with the pure Word of God is the best way to prepare for any future day of darkness into which the life may pass.”—J. Wilbur Chapman in “When Home Is Heaven.”

“He who has no time to consult his Bible will one day find he has time to be sick; he who has no time to pray must find time to die.”—Hannah Moore.

Genesis.—A Written Exercise.

1. Name seven first things recorded in Genesis.

2. Five principal persons; and write briefly of the life

and character of one.

3. Copy three choice texts.

Above exercise is optional, but I think will be found both interesting and profitable. Would like to have the papers by April 1st. Sent stamp if you wish yours returned.

Our agents have been doing some fine work for us of late. If there is no agent in your church you have a fine opportunity to do some good work too, by acting as agent yourself.

PROVE ALL THINGS HOLD FAST THAT WHICH IS GOOD (1 Thes. 5:21)

By D. W. Brown

Dear brethren and Monitor family, just a few words of praise. We are glad there are a few left that hold to the truth in its primitive purity in this day of vanity and vain things. Few there be that hold fast that which is good. It seems there are many that love the broad way that leads to destruction.

When sisters fair do bob their hair, and cast their glory off, and brethren dear who do appear and dress like the world, the Holy Spirit will not abide where there is such pride.

The necktie glare I do de-

clare is worn by some of our elders. It is a shame to even name the card table, baseball, and other games that are practiced by our members. I hope and pray, before that great day things will change for the better.

—Box 111, Live Oak, Calif.

TELL ME NOW

R. G. Gish

Dear brother editor, tell me if the Master and the beloved apostles wrote the New Testament scriptures just for pass time, or was it written for our instruction in righteousness? Then if it was written to guide us, to secure our soul's salvation, tell me how we can hope to escape the punishment spoken of in the Blessed Book? If we ignore its teachings and go about establishing our own righteousness, teaching for doctrine the commandments of men, contrary to the teachings of our Blessed Master and the inspired apostles? Tell me, if Jesus meant what he said when he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost; teaching them to observe (which means to do) all things whatsoever I have commanded you", etc. Then tell me if the apostles obeyed his command? And if so, tell me, if it is not just as binding on us today as it was on the apostles? Then tell me how we can receive members into the church that have never complied with his command?

Tell me, was Paul and the other apostles inspired? Me thinks I hear the answer in the affirmative.

Then listen, read 1st Timothy 8:9, then tell me how a woman adorning herself with gold or pearls or costly array, can hope to be a child of God. — Read what Paul said in Gal. 1-8, and in verse 7 we see very plainly why such things happen. Now read 1st Timothy 7-8-9-10, then tell me where is the hope of either man or woman that bedecks their bodies with these things. In Prov. 6:17 says the Lord hateth a proud look, and again in verse 5 chapter 10 says a proud heart is an abomination to the Lord. Tell me where the hope is of those that foster pride and worldliness and again in 1st Timothy

5:8 we read, "If a man provide not for his own and specially for they of his own house, he hath denied the faith is worse than an infidel." Tell me, can an infidel be saved? If not, then how can he who is worse be saved?

O my brother, tell me, and tell the world at large, and tell those poor deluded souls that they are standing on unsafe ground when they are following the teachings of man contrary to the teachings of Christ, and his inspired apostles. Tell them, and tell them so that they may repent, and get right with God, before it is everlastingly too late. O tell them, and God will bless you for it. Tell them.

—Box 453, La Porte, Tex.

EXAMPLE.

It is easy enough to be steady and cool,
When another man must suffer the blow;
It is easy enough to establish the rule,
By which other people should go;
But the test of a man and the proof of his creed,
Is not the advice that he gives,
Nor the wisdom he utters to others'

need,
But solely the way that he lives.

The cheat often warns the young boy
to be true,
There are sinners who preach against sin;
There are some men who talk of the right thing to do,
Yet trample down honor to win.
There are thousands who know what is noblest and best,
Yet they will fall in the heat of the strife,
Forgetting when standing face front to the test,
That the best sort of preaching is life.

The finest of sermons are those that men live;
The greatest of lessons are learned
From sterling examples men live or give,
And the unworthy joys they have spurned.
For vain are the words of our counseling fair,
And lost are our messages though true,
Unless day by day in our dealings they square,
Four ways to do the things that we do.

We must live as we say others are to live;
We must set examples of truth;
We must back with our deeds the advice that we give,
For keen are the bright eyes of youth.
And, they see what age fancies at times unseen;
They know what age thinks is unknown.
The one way to win them to lives that are clean,
Is to have a clean life of my and your own.

—Selected by
Daniel M. Trutt.

BIBLE MONITOR

VOL. IV.

March 15, 1926.

NO. 6.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE DIVORCE EVIL.

We have in our city, a judge who has acquired the title, the "marrying judge" or "knot tyer", from the fact that he has repeated the marriage ceremony for 8050 persons up to the present time.

When we saw this in print, it set us to thinking. It was then recalled that the circuit court of our city is literally swamped with applications for its judge to untie the knots that were supposed to make two people one. Many of these were tied by the "marrying judge".

We are told that about one of every seven knots so tied, are eventually untied, and the two that were supposed to have been made one, are made two again.

Now, we do not mean to say our city leads in the divorce evil, but something must be radically wrong with our laws and courts when such conditions as these exist.

Jesus says, "Whosoever shall put away his wife except for the cause of fornication,

and marry another commits adultery." So that by God's law, there is only one cause that justifies the untying of the matrimonial knot.

From the present condition of this matter, solemnizing the rite of holy matrimony has become a misnomer. Marriage has lost its solemnity, and little about it is holy any more.

It is a matter, which, from its importance is more lightly considered than anything else connected with social-life.

Many of us can recall the time, when mothers wept when their daughters got married, not so much because they were unwilling to yield to God's law for replenishing and propagating our species, but because of the solemn responsibilities that belong to the married state which the newly-weds are now to assume.

In more modern times, the height of the ambition of our mothers seems to be to get their daughters "married off", which in many instances, might more fittingly be styled, "married on", so little

do they consider what the results may prove to be.

And with the prospective bride and groom the main consideration seems to be that marriage is an institution to accommodate the passions and sexual instincts, and if not congenial, the courts will untie the knot, and then they can try another. So that, with the modern idea, marriage has little solemnity or holiness connected with it.

Of the one of every seven, we are wondering how many are Catholics? How many Catholics did you ever know of being divorced? Why do they not divorce? Because with them marriage is a sacrament, a church rite, and only the priest can tie the knot for Catholics. Might it not be possible for us Protestants to learn an important lesson here? Go back fifty years, and how many "marrying judges" or "marrying squires" were there? How many civil officers then said the marriage ceremony?

If we mistake not, the laws permitting civil officers, many of whom are non-Christian, and some even, ungodly men, to say the ceremony, are the direct cause that has robbed marriage of its solemnity and holiness. Or, may it be that public sentiment that has permitted the enactment of such

laws, is responsible. One or the other, or both together, must be.

Place marriage back in its proper relation to social and religious life, and to the Christian institutions, and its solemnity and holiness will be restored. Have holy men of God recite the ceremony, who will do it with proper reverence and solemnity, and marriage will be restored to its proper status in social and religious life, and once more it may be said to be "solemnized" as the rite of "holy matrimony".

IS THERE A REMEDY?

At various times we have called attention to the great departures from the faith which the professing Christians of the day are making; and lately we wrote of the decline of religion. For these changes there must be a reason, and it should be the main business of the true and faithful to find this reason and then do their utmost to remove it.

As we see it, the great reason is man's too high an opinion of himself. The flesh and the intellect have crowded the spirit out. That is why men are not willing to consider themselves as created by God, but prefer to think of themselves as having developed from nothing countless generations ago, and by their own ef-

forts and power finally to have reached the present plane of human life. They stress evolution in season and out of season. They assume some hypothesis and afterwards base their argument on this hypothesis. Hypotheses are all right in their place, but they must not be taken as a basis of argument before being proved to be something more than mere hypotheses.

Man without the spiritual never has advanced very far, and in the end has fallen very low. Take Rome at the time of her greatest power. What were her great men? The men and women of the higher classes descended to the lowest depths of immorality. These vile men were deified after death. It shows man's conception of the divine when he is not guided by something from above. History tells us the end of Rome, and the reason for it.

Earlier we have Greece, the land in which culture reached its highest point. Her statesmen, philosophers, sculptors have never been excelled. And yet what of spiritual import did Greece bring to the world? To the Greek all the rest of the world was barbarian.

Men become like the gods whom they worship. What could be expected of a people who worshiped a lustful and murderous emperor? Take the

results of the excavations at Pompeii. See what those people were worshiping at the time when the ashes from Vesuvius buried them and left them sealed in their ash tomb until our days. What can be expected of a people worshiping such gods?

And that is our great trouble today. Man is not worshiping what he should. He forgets that he has a soul. He is so taken up with the physical that he can see little else. Animalism has come to rule. Men professing to be Christians claim that we were not created as we have been taught, but were in some way evolved from some slime; and that gradually man climbed until he reached his present high position. These men forget how much higher a position man might occupy if he were true to his God. If man came from the lower forms, how is it that he is so prone to degenerate?

Not long ago a lecturer in an address said: "Monkey men make monkey morals. The modern dances reflect the pervading philosophy of animalism. The theater is reeking with moral infamies, as a result of its fleshly tendencies." If the animal part of man, the sensual, is to rule him, his condition is indeed pitiable: it would have been better for him never to have been born.

The flesh wars against the spirit and will continue to war against it until the end of time. What we are to be here and what our destiny is to be in the hereafter depends on whether the flesh, our flesh rules our spirit, or whether the Holy Spirit rules it. Paul said he kept his body under, and at the last he could rejoice because he had finished his course, had fought a good fight, had kept the faith. The men who are willing to suffer as he did are not very much in evidence these days.

The great difficulty in the way of men, that which keeps them from seeing the spiritual things, is that man is carnal, and spiritual things cannot be conceived or discerned by the carnal mind. And men are proud to have it so. They boast that they are freed from the superstitions and strict laws given by the Lord to guide through this world those who wish to be saved.

Men do not want to strive to enter in through the strait gate; they want more room than can be found on the narrow way; they desire many things which will not be allowed to enter the home above; the flesh is their god, and they will deny it nothing that it craves, if they have or can get the means to gratify it.

What is the end to be? Is

there a remedy? The end must surely be destruction unless man turns from his evil way and obeys the only law that can direct him to the home for which he will long at the end of his stay here. There is a remedy, and it is the one which we have just mentioned—obedience to God. Will man apply the remedy? That is the great point at present. We believe that the present course if followed will end in destruction. We know there has been a remedy provided. And we can see no reason for thinking that a very large per cent of mankind will apply the remedy.

Man is too proud to humble himself before the Almighty God. That is his feeling here and now. And he does not believe that the time will ever come when he will bow before the Lord and confess him. So long as man believes thus and acts as he believes, the remedy will do him no good. How often God would have gathered together into his fold the men of this generation, but they would not. Through their rejection of the infinite love offered them by the Father through the Son they are doomed to suffer infinite loss through eternity. God has revealed to us the way of life and the way of death, and has left us free to say in which we

will walk. He will not force us to do his will. We make our own choice, and then must abide the consequences. God help us to choose the right and hold to it until he calls us from time to eternity.

THE CHURCH IN APOSTACY Part IV.

J. A. Wyatt

All Bible readers are familiar with the fact that Christ was stoutly contested on many of the points of his teachings; so, likewise, have the brethren been contested on many of their points of their plain gospel teachings; none more than

XVII. Re-Baptism.

Yet we have Paul re-baptizing the twelve in Acts 19. Their faith not being right, annulled their baptism. Hence, Paul re-taught and re-baptized by trine immersion, if they are satisfied with their baptism can be received into the Church of the Brethren without being re-baptized.

Let us look at this doctrine. To me there is a strangeness about it. Here is B and wife C seeking membership. They are asked: "Are you satisfied with your baptism?" B says: "I was baptized by trine immersion and am satisfied". Sister C says: "I was baptized

the same way, but am not satisfied". The church receives Brother B by the hand of fellowship, but re-baptizes Sister C. The Spirit is to lead us. Did the Good Spirit lead Brother B to be satisfied and Sister C to be dissatisfied with the same baptism administered at the same time? Besides Sister C can say with Paul: "By one Spirit are we all baptized into one body"; but Brother B cannot thus say; for a number of years ago his baptism took him into another body, or church; and he came into our church by the mere shake of the hand. Besides, the church that does thus, has two ways of receiving members and the Divine Record has but one. I have in mind a person who was received into the church by the shake of the hand, being satisfied with their baptism; in a few months they returned, and being dissatisfied with their baptism, was re-baptized. Is it possible that being satisfied, makes that doctrine right and becoming dissatisfied makes that doctrine wrong? That lacks both reason and Revelation; both precept or example in all Holy Writ. That is the doctrine that I used to hear my old nice Methodist neighbors teach sixty years ago. I thought it wrong then, I know it is error now. This is not apostate, but it is apostasy it-

self.

Instrumental Music In Worship.

Conference was recently asked to give a measure of approval for instrumental music in worship. This is in accord with apostate lines we have found in the foregoing. True, David did encourage instrumental music in praising God. He also included the dance. True, while David did some things right worthy of praise, he did some things that were wrong, very wrong. Listen: "Woe to them that are at ease in Zion. . . . That chant to the sound of the viol, and invent themselves instruments of music as David did". Hence, over the heads of all those who employ instruments of music in their worship, must hang the eternal woe, given by God through the Spirit of the prophet Amos. God also said: "I will not hear their viols." If God would not hear their instruments of music then, will he hear them now? Paul tells us how to sing, but does not tell us how to play the organ. Hence, all those who add musical instruments to their worship will be compelled to face the grave sin of adding to God's word. See Rev. 22:18.

Dear reader, I have written this unpopular treatise, not from choice, but from deep sense of duty; have written it

with much meditation and prayer. God having blessed me with a clear vision of this tremendous subject, I felt that I owed it to my brethren, some of whom I have labored with for a full half century, thinking I might aid some in taking their reckonings on this voyage over this tempestuous sea of time, to our celestial home on the farther shore.

It must be apparent that Laodicean conditions have been rapidly developing during the few last decades. The first item in their list of prosperities was their riches. Around the hub-centers of the church's activities today there is more talk about money than meekness. And a large percent. is vainly spent in building costly church houses. How unawake those of Laodicea were of pending facts. Is not the same sad conditions true of today? Conditions then were so offensive that Jesus said, "I will spew thee out of my mouth". Is this not history repeating itself again, as we've noticed?

Let the reader remember that I am not optimist of effecting any reform. The masses are hard to convince. But I am optimist as to my reward for my defense of the Truth. There are several colors to the bow of God's promises that spans my spiritual sky:

1. It is not because men CAN not, but because they WILL not, accept the truth.

2. A faithful few were found in all of God's former dispensations, and there will be a few faithful in the present dispensation. And it is free to all.

3. Jesus told us these things before, that when they come to pass we might believe that He is He. I verily believe that He is He.

4. While results are not large, Christ with his miraculous ministry only reached the few—"The little flock". Paul's goal was, "that he might save some".

Dear reader, I wish to leave you Bishop Foster's Farewell Words of Warning to His Methodist Brethren. They are as follows: "Assimilation with the world. . . Neglect of the poor. . . Abandonment of church discipline. . . A hireling ministry with an impure Gospel". The foregoing, are words of tremendous weight.

Christ often simplified His teaching by some circumstance. I will illustrate the foregoing treatise by the following circumstance: On a bright summer's morning, a man kindly called, upon his Irish neighbor. As he gazed over his premises, his eyes fell on his neighbor's thrifty potato patch, and he remarked:

"Pat, what a fine patch of potatoes you have got. They are really fine." "Yis", says neighbor Pat, "and the nice thing about it is the best part is under ground." Could it be possible that the church that we have loved so long and so well is like neighbor Pat's potato patch, with the best part under the ground? It is true, and very true, that when we wish to call up brethren of noble worth, of sterling character, leaders of thought, standard bearers upon whom we could rely with much safety and who left such a spotless record behind them, we at once call up the names, Kurtz, Saylor, Quinter, Kline, Moomaw, Miller, Wise, Long, etc. But these are all under ground. I pray the Lord to have mercy, great mercy, on His Zion.

—Chow Chilla, Cal.

LOYALTY TO CHRIST

By Lulu M. Kesler

We read in the 42nd verse of the 12th chapter of St. John, "Among the chief rulers also many believed on him but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue". And in the 43rd verse we see why, "For they love the praise of men more than the praise of God." Just so with many professed Christians to-

day, they may believe on the Christ, but they fail to confess him, and to live for him, because they fear the people, lest they be put out of the synagogue. They don't want to be classed with the Christ or his people, for fear they won't get the praise of the crowd or the majority; for they want the praise of men. They want to live a half way Christian, but just a little afraid, as those of old, to confess him either by tongue or by action. But Christ says, "Ye cannot serve God and mammon". So we are either for him or against him. We read again 22nd verse, 9th chapter of John when the parents of the blind man were afraid to confess Christ, for fear of being put out of the synagogue. The man that received the blessing was put out, because he said it was the Christ that had healed him. Some today are afraid to stand up for Christ and his teaching, for fear they won't please the people. We read again in verse 12 chapter 21 of Luke, "They shall lay their hands on you and persecute you delivering you up to the synagogue and into prisons being brought before kings and rulers for my name's sake". Again in verse 17 we read, "Ye shall be hated of all men for my name's sake". Then in verse 18 the Christ assures us, "There shall

not a hair of your head perish" of those who are faithful to him and stand for him and his blessed word in its fullness, not fearing man or seeking praise of men. Jesus says, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." Now Jesus is our light. How close would we try to follow a light on a dark night, if the roads were slippery and dangerous? We are confronted on all sides with dangerous teachings and we must be lead by Christ our light, or we will be like a ship without a rudder or a mariner without a compass amid the storm of a raging sea, and even at the expense of being "set at naught" or put out of the synagogue, we must be true and loyal to Christ, if we expect his abiding presence with us here and a home with him hereafter.

1—Lord I have started to walk in the light,
Shining upon me from heaven so bright;
I bade the world and its follies adieu,
I've started in Jesus, and I'm going through.

2—Many they are who start in the race;
But with the light they refuse to keep pace;
Others accept it because it is new,
But not very many expect to go through.

3—I'd rather walk with Jesus alone,
And have for a pillar, like Jacob, a stone,

Living each moment with His face in
view,
Than shrink from my pathway and
and fail to go through.

4—Brother, Sister, now will you take
up the cross?
Give up the world and count it as
dross;
Sell all thou hast, and give to the poor,
Then go through with Jesus and those
who endure.

(CHORUS)

I'm going through, yes, I'm going
through;
I'll pay the price, whatever others do;
I'll take the way with the Lord's de-
spised few,
I'm going through, Jesus, I'm going
through.

—Selected.

—Poplar Bluff, Mo.

“THE MECANICS OF THE CHURCH.”

Dr. Russell Conwell has very positive views as to present religious conditions and possibilities. In a recent interview he declared that the Church has lost its way. He said, “It has quit saving souls and merely operates a mechanical machine. It pays more attention to buildings and charities than it does to men. It used to feed men's souls. Today it feeds men's stomachs. It has become a gigantic charity organization. It has deserted spirituality for the mechanics of the church.” When asked what he meant by the mechanics of the Church, he said, “I mean all the sideshows, such

as community centers and conferences and scientific discussions that detract from the main circus. We are so busy building buildings that we forget why we are building them. Our ministers spend more time begging for money than they do in preaching the Gospel.”

—Selected.

Ephrata, Pa.,
Jan. 24, 1926.

To the Bible Monitor, and
Its Colaborers,
Greetings:

First of all I do wish to praise you for your excellent and faithful writings which are not in harmony with the present church movement at large. But with the word of God I have never got any paper so full of truths as the Bible Monitor and it gives us such pleasure with the wholesome, strong, holy, edifying, inspiring, humble, submissive spirit which it brings forth on its pages. I bid you God's speed. Would to God it would “live forever.”

Again we read from its pages of men who write which direct our thoughts back to the Acts for church building material. Praise the Lord for such trustworthy men and women in the service of the Lord.

Jacob J. Heffley.

THE RELIGION OF THE WORLD.

Leander Smith

In every age of Christianity since it was first preached, there has been what was called a religion of the world, which in some ways imitate the true religion enough to deceive many people. It has in all ages acknowledged, in one sense or another, enough of the Gospel of Christ, and fastened one or another of its characteristics, and professed to embody this in its practice; while, by neglecting the other parts of the holy Scriptures, it has, in fact, distorted and corrupted even that portion of it which it has exclusively put forward, and so has contrived to explain away the whole matter of "pure and undefiled religion."

What is the world's religion? It is taking the brighter side of the Gospel, its tidings of comfort, its precepts of love, all darker, deeper views of man's sinful condition and prospects, being comparatively discarded. This is the religion of this present age. Satan has introduced this religion into the church Via: the "bobbed hair," the "low-necked," the "short sleeved," and "short skirt", transporent "peek-a-boo" dress. And many of our

sisters actually in men's "breeches" which is forbidden in God's Word, (Deut. 22:5). My nature almost instinctively rebels at the impulse I first feel to take off my hat to one of these masculine-female monstrosities now parading the world in the guise and garb of mén. And many of our ministers who are dressing in the latest fashion of the world, and going around communing with the denominations who only preach and practice a part of the Gospel, and advocating the idea of "one big community church," and as far as I have been able to learn these "community churches" preach very little gospel, practice very few Bible principles, and have but little hopes of salvation. Then, there is a number of our members who are affiliated with secret oath-bound societies, all of this and more has been introduced into our church with the introduction of the world's religion, such a state of confusion was never known in our churches before. This is the abomination of desolation, not spoken of by Daniel the prophet, but probably would have been, had these conditions existed in his day and generation, from such conditions good Lord deliver us!

Nothing shows more strikingly the power of the world's

religion, than the actual conditions in our churches today. Many of these religious men have eased their conscience by expecting a millennium of purity and peace for the church. In the case of those who have expected this, it has become a temptation to take up and recognize the world's religion as I have delineated it. They have, more or less, identified their vision of Christ's kingdom with the elegance and refinement of mere human civilization, and have hailed every evidence of improved decency, every wholesome civil regulation, every beneficent and enlightened act of state policy, as signs of their coming Lord. They have sacrificed truth to expedience. On the other hand the form of doctrine which I have called the religion of the world is especially adapted to please men of sceptical minds. There is no such a thing as civic righteousness and social regeneration. The religion of the world is but a dream of religion, far inferior in worth to the well grounded alarm of the superstitious who are awakened and see their danger, though they do not attain so far in faith as to embrace the remedy for it.

There is a broad difference between the world's religion and the religion of Jesus Christ. There are people who

think that all is right with their souls because they are interested in some kind of worship, because they feel profoundly moved by an eloquent discourse. This is the religion of the world; this Paul had before his conversion. The religion of Jesus Christ, as Paul found it afterwards, is something very different from this; it is the surrender of the will to God's will in Christ; it is the suffering Christ so to enter into the soul that every act, every thought and feeling shall be pervaded by His presence; it is the living for Christ and by Christ.

—P. O. Box 1341,
Myrtle Point, Oregon.

ARE YOU SINCERE?

D. F. Lepley

Christian brother, sister, friend, are you sincere?

Do you mean what you say?

Are you really sure of your possession of the genuine Christianity?

Why do I ask such insinuating questions? What business is it of mine, do you ask?

Well it may not be any of my business, but as I go to and fro through the world I see so much stuff on the counters, that is offered for Christianity, that does not measure up to the specifications laid down in

BIBLE MONITOR

Poplar Bluff, Mo., March 15, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

"The Book".

And unless someone has changed "The Book" or its meaning lately, there is a lot of spurious Christianity on the market. And there are a lot of deceived buyers, who are willing to spend money for it.

Yes, there are a lot of folks that seem to think that they can BUY the genuine article with money or some kind of service.

God is wiser than men, although some men do not seem to think so. God is a God of Love, but he is and must also be just, because he is righteous and he could not be righteous without being just, just to all men,—just to himself, and therefore, true to his promises.

God has promised eternal

life and a happy home somewhere, sometime, to all of his children who are willing to accept it, through the saving power of the religion of his Son, our Savior Jesus Christ, if they are willing to prove to him and to the world, by their every day life, that they are sincere in their acceptance of the plan and specifications laid down in "The Book" as the only terms and conditions upon which he can extend his offer of pardon and the free gift of eternal life to a lost and condemned sinner.

These terms demand the complete surrender, the whole-hearted surrender of life and self to God, on the part of every sinner who wishes to make application for this free gift of eternal life.

To buy it with money? No.

To buy it with service? No.

To bargain with God for life and heaven and happiness? No.

All of these things are impossible. It can never be obtained in this way.

Nothing but the abject surrender to God, of the heart, the will, the mind, the thoughts, the life, and all that he has, on the part of the applicant while he is living in this world, will or can be considered at all.

I hear thousands of vigorous protests to this statement, but brethren and friends, that

is what "The Book" says, and I can not find any evidences anywhere of God having changed his offer, as you find it laid down originally in "The Book".

"But that means slavery, the hardest kind of slavery, and I do not propose to be a slave."

Yes, this is the cry.

But listen—Are you sincere, are you honest in your desire to gain life and heaven and peace?

Would you rather be a slave to the devil who hates you, and is planning for your eternal misery, or a slave to God who loves you and has planned for your eternal life and peace and happiness—which?

Would you rather be a slave to your worst enemy or to your dearest friend? One or the other you are.

You could never be happy in heaven if God allowed sin to enter there. It could not then be a better place than you have here, and God has promised his children a better place, and he must keep his promise, because he is just.

You can never get rid of your sins after you are dead. People that are dead cannot, neither can God change their nature. This can only be done while they are living.

If you die with an evil, hateful, disagreeable and selfish nature, with your mind and

heart full of sin, you are going to be just the same after you are resurrected, which will be on the judgment day, after the millennium is passed. And if you cannot get along in a peaceful and loving way with your neighbors and other folks, that you associate with in this world, it is certain that you could not do so if you were to get into heaven, unless you get rid of your mean and hateful habits and get right with God before you die, and who knows when that will happen?

This is just plain common sense, and yet there are a lot of people who argue that because God is a God of Love, he could not allow any one to suffer, and that therefore, he will admit just any and everybody into heaven that wants to come.

And there is just a lot of this kind of Christianity (?) for sale today, to anyone who has the price. And there are a lot of well-to-do, but world saturated folks who have the means with which to buy or build a church (house), and to buy a preacher, and a pipe organ or a grand piano, and a choir and chorister, and the sermons also that will give them a passport to eternal glory.

They expect to buy all of these things, and a heaven all to themselves, where they will not need to associate with the

poor and common folks. (Jesus said to such a man, "Thou foul—this night thy soul shall be required of thee".)

And this would suit a good many people just fine, but God has not planned it that way. It is not love's way. Love does not act in that manner.

The world is full of smooth-tongued emissaries of the devil, who are offering you a counterfeit Christianity at any price that you are willing to pay for it. And it is the tragedy of this age, that multitudes of well-to-do, but spiritually poor and deluded souls are offering tremendous prices, in the material things and service of this world, for that which cannot be bought.

For instance,—There are the "social" and the "service" brands of Christianity that are freely offered as substitutes of the genuine. These "brands" come a good deal cheaper than the genuine, but are guaranteed to be just as good."

Here is what they say of them—"You do not need to give up anything, and all that they cost you is just a little work, and you can always have such a good time besides,—just a continual round of pleasures, social functions, committee meetings, conventions, conferences, for old and young, and now and then a few charity activities in the slums. But

this is such an interesting diversion that we always enjoy it."

"And then it is so inspiring (?) to raise money for the church and the poor by serving fine banquets to all of the "best people" in the community, at "so much per plate". Of course we have to serve these banquets in the churches to give them a "religious" flavor."

"These are wonderfully uplifting activities, and we greatly enjoy them. And our Shepherd (the one who was bought), tells us that we will surely reap a rich reward and gain a golden crown for our service."

• Cain's offering was lifeless, while that of Abel was a living sacrifice. Likewise, much of our "service" is merely material, and lifeless.

There is another "brand" of Christianity (?) that many dear and well meaning souls buy and accept for the genuine, and that is a formal religion, or a species of "formal Christianity".

It is true that all religions involve some "form" of worship or another, and this is true also of the Christian religion, which is "hedged about" by various forms.

But do you not know, can you not comprehend the fact that the form only, without the

spirit, is dead, only a lifeless thing?

Divorcing your worship of the spirit, the very essence of Godliness in your adoration of God, and observing a lifeless form only will profit you nothing.

There are many poor deluded souls that "have a form of Godliness but deny the power thereof." They worship only the form and fail to see the spirit which is clothed within it. They fail to comprehend the love and will of God, of which the form testifies.

But perhaps one of the most popular brands of spurious Christianity today, the one which is recommended as the least harmful, and the most useful, but in reality under some conditions the most dangerous, is the "Educational Brand", we might call it "Educated Christianity".

This appeals to men and is a strong talking point.

"Why, you could not even become a preacher without a good education, a religious education"—the complete filling up on all of the arts, sciences and philosophies, ancient and modern, and well seasoned with a goodly portion of psychology and leadership, with a bit of Bible study mixed in to give it the proper "flavor".

This brand is guaranteed to be at least 75% efficient in

transforming spiritually indifferent young men and women into self-righteous, conceited and skeptical church members, with an aspiration for leadership.

This brand, in some respects, is akin to that of "formal Christianity" in this;—that it is most generally accepted as the "end" instead of a means to an end,—a means through which to obtain a better knowledge of God, and a clear conception of God, and what Christianity means to a lost sinner and a lost world, and how its possessor may really get acquainted with the "meek and lowly Nazarene" and become like him, in usefulness.

With the lack of this motive, this end in view, its acquisition becomes worse than useless and its possessor a menace to the religion of Jesus Christ.

"Not all is gold that glitters", but God can make diamonds out of lumps of black dirty coal. He could make a "forerunner" out of a mountain hermit dressed in "camel's hair", although he had never seen a college.

Jesus said to the ignorant fisherman — "Deny self and learn of me and I will make you fishers of men", and he did.

The pure, the genuine Christianity, if you have it,

will and must cleanse your heart of every sordid motive and ambition, and convert you into but a "lump of clay," in the "hands of the potter".

Brethren are you really sincere in your professions?

Do you most earnestly seek the best gift, the gift that God offers you through Jesus Christ, our Lord, the gift of LIFE.

Oh! Can you not see, you poor deluded soul, that if God permitted you to enter heaven under any other condition than that which he has provided, a total and absolute divorcement of your life from every evil thought, desire and act, that it could not possible be heaven, the heaven that the troubled, human soul longs for, "as the heart panteth after the water brooks".

The Lord knows best. He knows the things which make for your peace. It is love that makes heaven — pure, clean, gratuitous love. A heaven without love would be impossible.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength". This is the first and great commandment, and the second is like unto it—"Thou shalt love thy neighbor as thyself."

Love, and love only, is the

key that unlocks the gate of heaven.

Are you sincere? Do you mean what you profess? Do you really want heaven and eternal life?

If you do, then what are you going to, not give, but give up, for it.

You cannot buy it, with even the whole world. You can only obtain it as a gift by giving up the world, although you need not to leave this world to find it.

And unless you find and enjoy it in a large measure, before leaving this world, you will never possess it in the world to come.

If you really want, and ever expect to enjoy Heaven, then let God burn out of your heart and life, everything that displeases him, and fill it with his love.

—Connellsville, Pa.

THAT YOU MAY KNOW

A clipping was sent us recently from which we quote as follows:

"The West End Presbyterian and Northwest Brethren were the victors in the games played in the Y. M. C. A. Senior Sunday School Basketball League last night on the Y court, while West End Methodist won a decision from Greene Memorial on a forfeit, 2 to 0.

"The 'Presbies' took a 27 to 15 count over the Southwest Brethren quintet, though the latter outfit was leading 8 to 7 at half time.

"Northwest Brethren trounced the St. Mark's Lutheran five by a 21 to 6 score in the second game of the eve-

ning."

"In our (Brethren) church here they have in conenction with the organ, two violins, a flute and a horn. They are simply gonig wild on it."

We have referred on various occasions, in these columns, to conditions similar to the above, but some of our readers have been slow to believe. We were too, and even now, it seems almost incredible.

To be in the front rank of everything they undertake, has ever been a noted characteristic of our people. The above shows how far we have advanced in those lines, while the following shows how far behind we are in one of them. If one kind of instrument may be used in church why not any kind. If the piano and organ may be so used, why not the banjo, the fife, the Jewsharp and what not? And since we have started, who will say where we shall stop? If a thing be right why not go the limit and be in the front?

Los Angeles, Feb. 20.—Dr. Frank Dyer, noted Los Angeles pastor, plans to "jazz up" his services Sunday night with a dance orchestra. The preacher announced tonight he had engaged a well-known jazz band to replace his choir and pipe organ at the fashionable

Wilshire Congregational Church.

"If the experiment works I will entertain my parishers every Sunday with syncopation," Dr. Dyer said. The pastor contends there is as much spiritual uplift in a good jazz band as there is in a pipe organ or choir, or a symphony orchestra playing the classics.

"Most church music is boring," he said. "Modern melodies, properly syncopated, have as much inspiring influence as the hymnals and symphonies."

Dr. Dyer said he intended to make his church a musical as well as a religious and art center.

Hundreds of fashionable residents of the exclusive Wilshire section of Los Angeles meet at Dr. Dyer's church every Sunday to discuss literature, drama and music in connection with their worship.

A number of subscriptions expire with this issue. See if yours is one of them. We want you to go with us in our 1926 campaign for truth and righteousness. Subscribe, or renew at once, so you miss no numbers.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT

* * * * *

* And God spake all *
* these words. (Ex. 20:1) *

* * * * *

God speaks with authority. He is the Supreme Ruler of the Universe, the Giver and Source of All Good. "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." (Deut. 10:14; also Psa. 24:1 and 115:16). When God, the Creator, speaks, man, the creature, should hear and obey. "He that hath ears to hear, let him hear." (Matt. 11:15; 13:9; Luke 8:8; Rev. 2:7, 11, 17, 29; 3:6, 13, 22). A "thus saith the Lord" should be final with man.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these days spoken unto us by his son." (Heb. 1:1, 2).

The words that God spake to Moses and to the prophets, the words that his Son spake

while here on this earth, and that the apostles and others spoke and wrote by his authority and by the inspiration of the Holy Ghost—these words we have in the Holy Bible, the Word of God, and in this book God speaks to us.

DAILY READINGS.

April.

1. Thu.—Ex. 14
2. Fri.—Ex. 15
3. Sat.—Ex. 16
4. Sun.—Jno. 20:24-21:25;
Rev. 1:9-18
5. Mon.—Ex. 17:1-18:12
6. Tue.—Ex. 18:13-19:25
7. Wed.—Ex. 20
8. Thu.—Ex. 21
9. Fri.—Ex. 22
10. Sat.—Ex. 23
11. Sun.—Gen. 1:1-2:25; Psa.
33:1-9
12. Mon.—Ex. 24, 25
13. Tue.—Ex. 26
14. Wed.—Ex. 27
15. Thu.—Ex. 28-1-30
16. Fri.—28:31-29:14
17. Sat.—Ex. 29:15-46

18. Sun.—Gen. 3; Psa. 1
 19. Mon.—Ex. 30
 20. Tue.—Ex. 31:1-32:18
 21. Wed.—Ex. 32:19-33:23
 22. Thu.—Ex. 34
 23. Fri.—Ex. 35
 24. Sat.—Ex. 36
 25. Sun.—Gen. 4; 1 Jno. 4:16-21
 26. Mon.—Ex. 37
 27. Tue.—Ex. 38
 28. Wed.—Ex. 39
 29. Thu.—Ex. 40
 30. Fri.—Psa. 17; 1 Cor. 10:1-11

STUDIES IN JOHN—VIII

Jesus' Mission.

1. To do his Father's will, to work.

- 4:34. My meat is to do the will of him that sent me, and to finish his work.
 5:17, 19. My Father worketh hitherto, and I work.
 5:30. I seek not mine own will, but the will of the Father which hath sent me.
 6:38. For I came down from heaven, not to do mine own will, but the will of him that sent me.
 8:28, 29. I do always those things that please him.
 8:50. I seek not mine own glory.
 9:4. I must work the works of him that sent me (while it is day).
 11:4. This sickness is . . . for the glory of God.
 17:4. I have finished the work which thou gavest me to do.
 19:30. "It is finished".

2. To save the world, to die.

- 1:29. Behold the Lamb of God, which taketh away the sin of the world.
 3:17. that the world through him might be saved.
 4:42. the Christ, the Savior of the world.
 12:27. for this cause came I unto this hour.
 12:47. I came . . . to save the

world. (See 11:50-52)

3. To reveal God to man.

- 1:14, 18. The Word was made flesh. (See 14:9; Col. 1:15; Heb. 1:3)

4. To make sons of God.

- 1:12 — — gave power to become sons of God. (See Rom. 8:14, 15; Gal. 3:26; 1 Jno. 3:1, 2.)

5. To bear witness unto the truth.

- 18:37. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. (See Rev. 1:5; 3:14.)

6. To judge.

- 9:30. For judgment I am come into this world. 5:22-30.

7. To give life.

- 1:4. In him was life and the life was the light of men.
 3:15, 16, 36. Whosoever believeth may have eternal life—everlasting life. 10:28.
 4:14. a well of water springing up into everlasting life.
 5:21-29.—everlasting life—resurrection of life.
 6:33-58. Jesus the bread of life.
 6:63, 68.—words of eternal life.
 10:10. I am come that they might have life—more abundantly.
 11:25, 26. I am the resurrection and the life.
 14:6. I am the way—truth—life.
 15:9.—because I live, ye shall live also.
 17:1. Power to give eternal life.
 17:2. This is life eternal, to know God and Jesus Christ.
 20:31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

OUR PROBLEMS AND WHAT ABOUT THEM

Part IV.

By G. E. Studebaker

The situation in the church has become so perplexing, caused by our long delay in silence, which has increased the

gravity of the situation, that some definite action should be considered necessary.

The violation of gospel teaching and disregard for conference rules, has caused many of the faithful to become discouraged, and feel they cannot conscientiously continue longer in union with those that oppose.

One faithful elder remarked to me since the last Conference, that he was at a loss to know what to do, or what course to take, as matters have continued to grow worse, and this situation is felt the more throughout the Middle and Western states, since few, if any, of the congregations in these sections have a majority who continue to stand loyal to the usages of the general Conference.

Two lines of thought should be considered: First, the one that stands for the general Conference usages, as approved by the Conference, for the correction of difficulties that may take place, as well as providing practical methods for choosing of officers. These usages having proved successful, should so remain until one more in harmony with the scripture is discovered.

Second, those that stand opposed, and refuse to fulfill the obligations of their office, with

the following results, as stated in an editorial of the Gospel Messenger. "So many things are in a state of FLUX." "Does anybody know just where we are or where we are going?"

It therefore seems quite necessary that a Conference of the Church of the Brethren who stand for maintaining the above named usages including all sections of the brotherhood. And especially of the Brethren from the Eastern states do we seek council and help as it has been the churches from these states that have been so situated as enabled them to maintain the Conference usages during the years in which the spirit of resistance has developed, and this situation throughout the Western states is largely dependent on these strong churches of the East to come to the rescue, for without such help, the future seems hopeless.

The Lord being with us, and the Holy Spirit to guide us, some suitable conclusions should be reached to console as well as establish some system of reasoning that will enlighten, and renew courage, that heaven can approve, and our prayer is that we may hear from these Godly men of the East, who are far seeing, to come to the rescue of the scattering membership who would

greatly appreciate their council, "For in the multitude of council there is safety".

"COME, LET US REASON TOGETHER."

—Hampton, Iowa.

GOING WITH THE TIMES.

By Lucy E. Danner

I have wondered many a time brother and sister, why we like to look and do as the world does, just like Israel wanted a king which was their mistake in rejecting God. And I am afraid it will be ours too, if we do not stop, look and listen. I heard a sister say not long ago, "I do not see why they complain about the church being out of order, we are going with the times." I think that is our mistake. We want the change and not God. Time and fashion will change, but not religion. God's word is all the same as when Jesus Christ was here and gave his plan of salvation to his disciples. It is the same today and tomorrow. When I first came to the church there were no young members near my home. So the young folks planned to go to a picnic and ask me to go along not thinking and knowing it was out of order, and I went. Not very

long afterwards I was reported to the church and two of the deacons came and told me I was at a place that I was not supposed to go. I said I was very sorry for the act, but you need not worry any more. I shall never go again and I did not. Brother and sister, does not nature teach us that we cannot go through a burning field without being burned? So we cannot go and do these sinful pleasures of the world without a scorch.

I believe in a full grown beard elder and not trimmed that they are only stubbles. In nature if we pass a field of wheat or corn and see the stubbles, we know that harvest is passed. So it is with the prayer veil, they say the hair is given for a covering. Yes, I believe for a natural covering, but I believe in a prayer covering different from hair covering, if it were not the brethren would be in the wrong; they have hair covering the same as the sisters have. So I believe we must go back where we lost our first love if it is the sinful worldly pleasures, or sinful life and plain and becoming dress, prayer veil, whatever it may be. We must get right with God first.

—Abbottstown, Pa.

SALUTATION

L. I. Moss

It is sad to know so many professors of religion have disregarded this command. Then so many of our own beloved church reach out a stiff arm and hand shake, and want to make the plea they are afraid of spreading disease, or say they do not want to salute a filthy tobacco user.

Just stop and reason a little. John spoke of one of the seven churches of Asia losing its first love. The salutation is a token of love, if the mark or sign of love is gone, it is good evidence the love is gone. It is evident there is not the love manifest that ought to be. How can there be true love where there is so much discord and confusion? It is true it would be hard for a brother to salute a person whom he hates, unless it would be a Judas kiss.

One of the reasons the salutation has passed away is because faction and discord exist, and true love has flown.

Let us look at the word, hear Paul in (Rom. 16:1-16), He says salute one another with a holy kiss. He did not say bid them the time of day, or a hello; or a hand shake, or some

other modern salutation, but he plainly said a holy kiss. God never has recognized a substitute.

Then Paul commanded the church at Corinth (1 Cor. 16:20) he said, "salute all the brethren, with a holy kiss." Now all who are brethren and want to claim the Lord as their elder brother in that great day, are included in this text

In 2 Cor. 13:12-13 Paul says, "salute all the saints". It is evident the holy kiss was observed in the early church (Acts 20:27) this was a true mark of love.

Some folks say this was just Paul's teaching. Just listen to Peter, "Greet ye one another with a kiss of charity" (for love). (1 Peter 5:14) You remember Peter was a little slow to obey, unless he had to, at least in the upper room, when he told our Lord "thou shalt not wash my feet," but he taught the holy kiss.

I will quote here from Bro. J. H. Moore's book the "New Testament Doctrines", page 139. He says, "there is not a plainer command in all the New Testament, and the language enjoining it is too clear to be misunderstood and it was not misunderstood by the early Christians as shown in (Acts

20:27)''.

Who would dare come along now and say Bro. Moore and all our church fathers and the early church misunderstood this teaching?

None until a generation of educators, now amongst us, known as the new light advocates tell us it was just Paul taught this, and not Jesus, and by force of the stiff arm hand shake, have in a large measure caused the real kiss of love to disappear.

This is a command of the Gospel given five times in the New Testament.

Paul says he was not taught by man but received his teaching by revelation from God. This will stand on record as long as this age lasts. Who dare trample underfoot?

—Fayette, Ohio.

SEALING

T. U. West.

In the 4th chapter of Ephesus 30. "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." These are the words of (that 13th) an apostle of our Lord inspired, as I

believe they were, by that same Holy Spirit of God. Did he realize what he was saying to those who would read his words in the days to come? Did he realize the deep meaning of that expression, sealed by the Holy Spirit of God unto the day of redemption? We all know what sealed means in the different ways in which it is used. When we see the seal of our government on a document it means hands off. Now seals are used by governments, business firms, officials, and others and we respect them and consider them of worth and in a measure sacred, that is in a worldly point of view.

Now when the Romans put the Roman seal on the tomb in which the body of Jesus was laid no man dare touch it, but Jesus had the power and did break that seal, but this sealing—what does it mean? Who does it? For what and why? No. I believe Paul knew what he was saying, and for what. Notice, first it is the Holy Spirit of God that does the sealing; second, unto redemption. From what? From sin and eternal destruction, of course. Why? Because "God so

loved the world (John 3:16) that he gave his only Son that whosoever believeth in him should not perish but have everlasting life." So there is a perishing to avoid, and an eternal life to strive for and obtain, which can only be done by believing in that Son of the living God and obeying him in all as he says, "I have commanded you". In the beginning God made a great plan which must and will be carried out. And in that plan comes in the sealing, and right here comes in this question, "who shall be sealed"? Does not God's word answer that question pretty plain? Does not Jesus say in Luke 13:5, "I tell you nay but except ye repent ye shall likewise perish?" And again in Mark 16:16, "He that believeth and is baptized shall be saved but he that believeth not shall be damned"; and again, John 3:5, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God."

So then, they who are sealed by the Holy Spirit of God must be those who have repented and forsaken sin, believed on the Lord Jesus Christ for salvation, been born of water and of the Spirit. And when thus, "sealed unto the day of redemption", means just this: Satan, don't you touch. Hands off. These are mine, saith the

Lord our God. Then how it doth become us to look well to our bearings and be sure that we are of the sealed ones. Then thank God all will be well forever and forever more. But if not, Oh, how sad! May God bless this feeble message to his own glory and the salvation of souls.

—36 W. School Street,
Westfield, Mass.

JEHOVAH A REFUGE AND DEFENCE (Psalm 11)

1 In Jehovah do I take refuge:
How sa yye to my soul,

Flee as a bird to your mountain;

2 For, lo, the wicked bend the
bow,

They make ready their arrow
upon the string.

That they may shoot in darkness—
at the upright in heart;

3 If the foundations be destroyed,

What can the righteous do?

4 Jehovah is in his holy temple;

Jehovah, his throne is in heaven;

His eyes behold, his eyelids try,
the children of men.

5 Jehovah trieth the righteous;

But the wicked and him that
loveth violence his soul hateth.

(Verses 1-5)

BIBLE MONITOR

VOL. IV.

April 1, 1926.

NO. 7.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

|| OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR EASTER MESSAGE

Of all the events associated with the Christ and the Christian religion, none perhaps, has a greater significance or means more to the Christian than the resurrection of the Christ. And yet of all his teachings, the disciples were the slowest in believing this, which provoked the strongest of reproofs from their master in these words: "O fools and slow of heart to believe all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?" Which he could not do had he not have risen from the tomb. "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself."

From which he showed them that even Moses and the prophets had foretold his resurrection. Then too, he might have reminded them of what he himself had told them, which they seem not to have understood or believed; how he must "suffer and rise again

the third day according to the scriptures."

Notwithstanding all this they were faithless and failed to grasp the evident fact of his resurrection.

Then too, there was the empty tomb, which no one seemed able satisfactorily to explain.

The soldiers had buried him, the disciples knew this. They had sealed the tomb with the king's signet, they had rolled a great stone in front of the entrance as a further precaution, for it meant death to let him escape without satisfactory explanation. When all this was done they said we'll prove the last lie; his rising again, the biggest one of them all. But there was the empty tomb. With all their scheming, and with all their reasoning, they could not account for that tomb being empty. The body they had seen placed in it three days ago was gone, and no one knew how or when it escaped, or whither it had gone, or where it now is.

Finally this came to the officers' ears. The officers amaz-

ed and astonished came to the watchers, the guard who on the pains of death were to see that the body did not escape. They, trembling with fear, are accosted by the officers who call for an explanation. The guard, in hopes of mitigating their punishment had broken the news to the officers, and the officers had told the chief priests and the elders. The tomb is empty, the body is gone, its whereabouts is unknown, something must be done, the real truth must not be known.

The sanhedrin is assembled, the guard is summoned, their report is made, and no doubt they gave a correct account of what happened that night. This is evident from the fact they had to be bribed with "large money" to tell what the sanhedrin wanted them to tell in accounting for that empty tomb.

And what was it? Why, "you say his disciples came by night, and stole him away while we slept," and "we'll fix the matter with the Governor, if he gets hold of it." What a wicked lie they had to manufacture and scatter abroad to keep the truth which they called a lie, from coming abroad and being believed! And there are some fools still in the world, who believe that

lie, and deny the bodily resurrection of the Christ "who died for their sins and rose again for their justification." O fools and slow of heart to believe scriptures that so clearly prove his resurrection!

Added to all this is the story the angel told. When the two Marys came to the sepulchre that Easterday, the first of its kind, the earth trembled and quaked, the stone rolled away, an angel sat upon it who perceiving the fear of the women at what had just happened, began to tell the story of the resurrection. And what a different story it was from what the guard was bribed to tell!

"He said to the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, as he said. Come see the place where the Lord lay, and go quickly and tell his disciples he is risen from the dead, and lo, he goeth before you into Galilee; there shall ye see him."

Following his instructions "the disciples went away into a mountain in Galilee, where Jesus had appointed them" and he met them there, gave his great commission to them to go into all the world and preach the gospel, a part of which was his resurrection, which from henceforth they never doubted, but made it one

of the fundamentals of their message wherever they went. And so firmly did thy believe it, they even suffered martyrdom for his sake. We'd a thousand times sooner believe their message and the story the angel told than the lie the sandedrin manufactured and bribed the guard to tell. Indeed to deny the resurrection is to make Jesus Christ an imposter and a cheat and the Bible a base fabrication of lies from beginning to end; for if its history of the resurrection of Christ be untrue the whole book is a falsehood. But its history is true and Christ is risen indeed.

To this agree the philosophy and logic of the great apostle to the Gentiles. While Paul perhaps never saw Jesus in the flesh or natural life, yet he got the gospel from him direct. "For I certify you brethren that the gospel which was preached of me is not of man, for I neither received it of man, neither was I taught it but by revelation of Jesus Christ," says Paul. And what did he say about Christ's resurrection? "Now I make known to you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I

preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ die for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures".

"Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith is also vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen sheep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable. But now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in

Adam all die, so also in Christ shall all be made alive." (1 Cor. 15:1-5 and verses 12-23)

From this array of facts, if one does not believe in the resurrection, he would not believe if one rose from the dead to tell him about it.

The importance of this doctrine is seen from the fact that our hope in Christ, our hope of heaven, our hope of present and future salvation all depend upon it. Yea, our faith in Christ, in God, in the Holy Spirit, and in the Bible, our all for time and eternity depend upon it.

Those who deny the personal resurrection of Christ, and of his people give no hope for the hereafter. But it is a most precious hope for the Christian that when death comes he can "lift the veil that hides a brighter sphere," where all God's children shall spend an eternity of bliss and happiness with loved ones gone before and with him "who died for their sins and rose again for their justification." Praise God for our hope in Jesus Christ and his resurrection!

FAITH

The writer of the Epistle to the Hebrews said that "faith is the substance of things hoped for, the evidence of things not seen." From this state-

ment we learn that faith is a substance and evidence.

Years ago we heard a minister give what he said was a child's idea of faith, and this was that "faith is just taking God at his word."

This seems to us to go to the heart of the matter, for it is not possible to doubt God and at the same time have faith in him. And if we take the negative side of the statement it will be the that not taking God at his word shows that we do not have faith in him.

Taking him at his word does not mean that we must understand his reasons for what he says. Much of what he has commanded to man we do not understand now, but we shall hereafter. And if we have faith we shall not refuse obedience until we do understand the why and the wherefore of a command: we "just take him at his word" and go ahead.

We sometimes wonder in what ways the history of Abraham's life would have been changed if he had been as doubting as we are. He had faith to believe that if he obeyed God in the command to offer his son, he would receive him back again; and we are told that he did. And how would our life histories be changed if we had the unques-

tioning faith that he had?

In one place the Master says to his disciples, "If ye know these things, happy are ye if ye do them." It seems to us that this can only mean that we shall not be happy if we know them and fail to do them. Our happiness, our salvation, is conditioned on our obedience, for at another place it is said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." In this we can see nothing but that if we fail to do the commandments we have no right to enter in through the gates into the city, and so shall not be blessed.

Statements like the above are to be found all through the Bible: we have failed to find even one that holds out any hope for future happiness on any other condition than the faith which leads to full obedience to the commands of Jesus.

We can see no reason for deep argument by philosophers when the statements are so plain. Man does not have to obey: God has left him free to choose obedience or disobedience as his course. But this was not done without telling man the results of obedience and also of disobedience, so that we are left without excuse

if we fail to obey and so reap a harvest different from the one we expected, the one which we had no right to expect.

There are two roads in front of us; the one is called obedience and will lead us to happiness unspeakable in the world to come. The other is called disobedience and leads away from that happiness. What is the profit in asking ourselves why happiness is found at the end of the road of obedience and not at the end of the other road? It simply isn't found there: it never has been there, and it never will be there.

Lord, increase our faith to such a point that we shall not doubt the word which thou hast given us. We would live faithful to thee here because thou hast loved us and given thyself for us, and because we love thee and would give ourselves to thee, without any doubt or reservation.

We can learn much and profit much by studying the lives and following in the footsteps of those faithful men of old. There are many examples of their faith and of the rewards of faith.

"Be ye doers of the word, and not hearers only, deceiving your own selves." "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hear-

er, but a doer of the work, this man shall be blessed in his deed."

"Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock. . . And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

We are free to choose, we can be wise or foolish, happy or unhappy, we can have a rock foundation or a sand foundation: but as for us we shall be satisfied with nothing but the Rock underneath our houses.

PURE RELIGION

L. I. Moss

Pure religion and undefiled before our God and father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. (James 1:27).

Pure religion before God is what we all should desire, it is the kind of religion we should have. I am glad it does not recommend a religion that would pass the judgment of man. God is the judge of your religion and mine.

The text says "is this". Then he says what it is.

First it is to visit the fatherless and widows. This is practical religion not enough of it today. A call over the telephone is not a visit, and does not look after their needs.

Fatherless children need some one to show an interest in them, widows need encouragement and help.

This is not all there is in pure religion. Just listen, and to keep oneself unspotted from the world. Just ask yourself what this means? Then ask yourself what the world is.

We must recognize there are two kingdoms represented in the world. The one is the kingdom of God and the other the kingdom of the world. The things which belong to the kingdom of the world mentioned in (1 John 2:15-17). The text says keep oneself unspotted from the world, meaning the things which belong to that kingdom.

Now please tell me how one can have this pure religion of James 1:27 and follow the lust of the eye, have all the habits of the world, have all the luxuries of the world, have all the amusement of the world, and in fact live a life just like the world, with all the style and fashion of the world?

Now if this pure religion does not deny us these worldly things, tell me what this text

is in the book for.

Dear readers just clean up a little of worldiness and adopt the practical part of this pure religion and gain a pure reward.

—Fayette, Ohio.

THE MONITOR, AS ONE WHO WARNS; OR A SUB-ORDINATE INSTRUCTOR

By E. F. Schildt

My conception of the Monitor is: It is a real instructor, "For the faith once for all delivered to the saints." When I read the subjects treated on by our conservative brethren, and then search the word, I find it bears out the Gospel truths which our forefathers taught. I know some folks call it a "debating paper", but none have as yet been able to gainsay or resist its teachings from a Biblical standpoint. Again we have folks that say they used to believe in that old foggy religion when they were in ignorance, but now by reason of their education they have better enlightenment.

I wish to say without fear of contradiction, that it doesn't take such an educated person to understand God's written will, but it does take a mighty smart person to get around it. Jesus Christ gave the way. He not only gave it but he lived

it. He exemplified it so plain and so easy: The wayfaring men, thought fools, shall not err therein. The unclean shall not pass over it either, though it seems they profess to be passing over it. (Isa. 35-8). God made foolish the wisdom of this world (1 Cor. 1, 20). The world by wisdom knew not God (1 Cor. 1:21). The wisdom of this world is foolishness with God (1 Co. 3, 19). Jesus said, "God has hid these things from the wise and prudent and has revealed them to babes" (Mat. 11, 25).

So after all the interpretation of God's written will, by the wisdom of this world it will only prove deceptive and will be destructive to the soul in eternity. Surely the life line is being thrown out through the Monitor, warning after warning is being given, if people would only heed. If folks would give the more earnest heed, as Paul instructs, the Monitor would have accomplished at least a greater part of its mission and purpose in the world, in the church, and in the home. Stop and think what a wonderful change would be brought about if the entire brotherhood were of one mind and all spoke the same thing along the line of the plain Gospel teachings as the pentecostal church did (Acts

2:1).

It is a lamentable fact that our fraternity is just the opposite (Luke 13, 24). Where Jesus laments for Jerusalem he says, "How often would I have gathered thy children together even as a hen doth gather her brood under her wings, and ye would not." No, they would not; Jesus was willing but the people would not; He is still willing, but the people will not. Sad it is that even those professing to be followers of the meek and lowly lamb simply will not. Christ's willingness will simply aggravate the unwillingness of the human family and leave their blood upon their own heads. Christ justly withdraws from those that drive him from them, and the judgment of the great day will effectually convince those who will not be convinced now.

May I say to those writing for the Montir, yea, the entire Monitor family, keep up courage, never fail, continue to give out the unadulterated word without sparing. For God hath said his word should not return unto him void. It will either prove a savour of Life unto Life or of Death unto Death. (Read Isa. 55, 11; and 2 Cor. 2, 15-16).

May the Lord richly bless the Monitor and all its efforts

that there may yet be much good accomplished in the name of the Holy Child, Jesus, and may it wield a power for good in the world that folks may be won back to Christ is our sincere prayer.

—Taneytown, Md.

THE NEED OF REFORM

E. L. Withers

To my knowledge I don't think we have any record of a church or denomination that lost its first love and drifted worldward that ever got right with God again. True we have records of reformers leading the faithful out but the majority drifted on and on to their downward destruction.

Therefore I have no hope of ridding the church of the abominable things that are sapping the spiritual life out of her.

I am fully convinced the steps, the Monitor is taking, are being directed by the spirit of God. These steps failing to have the desired effect, will cause God's children to come out from among the worldly church and be a separate people, as God's people have been in the past. It will only be another case of reforming, as God's people have had to go through from time to time in

the past, in order to free herself from the power of Satan, as it fastens itself upon the church little by little, until there is no other hope only to come out and be separate again.

I rejoice to know we can have the privilege to separate ourselves from those who love the world, and the allurements of Satan.

If it had not been for men who would dare to be a Daniel, where would God's church be today? God has always raised up reformers and always will till he gathers his own to himself. I thank God for these great men who are willing to lead out and bear the blunt and scorn of those who have lost their first love, and ignore the doctrines of the church of Christ.

If the Church of Christ ever was in need of reform it is now, when people professing Godliness are lovers of pleasure more than lovers of God.

—Pendleton, Ore.

ABOUNDING

D. M. Click

Old Brother Paul was one of those real earnest men who was always in real spiritual work steadfast, unmovable in the work of the Lord. Oh, the church needs so many today

just like him, true and tried, who will stand for the old Gospel once delivered to the saints, and which our forefathers so faithfully taught and practiced. We are glad for such men as Brother Kesler, who is not afraid to let his work abound to the upholding of the Gospel teachings of Christ, for in him we live, move and have our being. May we endeavor to act on the admonition of Paul, to be steadfast, unmovable, always abounding in the work of the Lord.

Christ teaches so plainly that if a man "keeps my words my Father will love him, and we will come unto him and make our abode with him." Surely there is nothing that ought to make us feel more like letting our light shine before the sinful world, and when we realize the association of our blessed Lord, may we be real faithful in his humble service and abound in every good work for the Lord's sake. But as Christ has told us because iniquity shall abound, the love of many shall wax cold. Do we not see that verified in the church today?

—Grand Junction, Colo.

BELIEVE (JOHN 14:1)

P. L. Fike

"Let not your heart be trou-

bled; ye believe in God believe also in me."

Believe in, means to adhere, to rely on, etc. I feel sure that Satan is using this word from the Bible to deceive the people, and his servants are helping him to deceive the people, as it is preached from the pulpit just so you believe, and yet the belief that the people have does not get them to rely on or adhere too.

How many trust in the word of Christ in full and adhere to or rely on. Just so you are sincere and believe in Christ, no difference what church you belong to or you need not even belong to church.

Jesus said to those that believe (John 8:31), "If ye abide in my word then are ye my disciples and ye shall know the truth and the truth shall make you free."

Abraham believed God and it was accounted unto him for righteousness. Now what did his belief do for him? He did what the Lord told him to do. He adhered to what the Lord told him.

Does this sound like you can believe and disobey? and can you obey just in any church?

By believing we become Children of God (John 1:12).

Jesus says if I have told you earlyth things and ye don't believe, how shall ye believe if I

tell you heavenly things? (John 3:12). In our schools we have to have a test some times so they have examinations. So do we need it in believing the truth. Do we believe the earthly things? Remember, it means to adhere to, rely on.

I shall mention some of the earthly things. Do we believe that we must be a separate people from the world in fashion, and secret orders?

Now let us come a little closer in this examination, turn to Mark 16, "He that believeth and is baptized shall be saved." Do we rely on? Do we adhere to?

Then the 17th verse says, "these signs shall accompany them that believe. They shall cast our devils. Now remember, this shall be done by those that believe (in his name), by the arangement he has left, that is, get the Gospel into their lives and the devils will go out. Not as the preacher that said he went to a place where there was a sick woman, he said, "Devil get out of her," and he said that the devil came out and sat on the pillow and then he told him to get out of the house and he kicked him out of the door. I feel sure unless that kind of preachers get more of the word of God in their lives that the devil will never

come out of them.

“They shall speak with new tongues.” Now this is to those that believe. Well some one says this was fulfilled on the day of Pentecost. Others say you have to speak in an unknown tongue, I feel sure that both of these views are false views because the Savior was giving instructions to his followers and those who believed through their word was to do this and the apostle condemns speaking in a language that could not be understood so it could not be those that claim to speak in a tongue that no one understands.

The Jews were hard to get to realize that any one could have the message but they, in their own tongue. So we have it in new tongues all over the earth, all languages, yes, new tongues.

“They shall take up serpents.” Do we believe? Luke 10:19-20, “Behold I have given you authority to tread upon serpents,” etc. Not creeping reptiles but men that have poisonous doctrines, etc. As those who came to John when he said, Oh, generation of vipers, etc.

“And if they drink any deadly thing it shall in no wise hurt them.” Job’s friends accused him of drinking iniquity like water, also

scoffing, see Job 15:16, also 34:7 so those that believe shall drink many deadly things and shall not hurt them. The deadly words we hear and the deadly doctrines we have to hear this our day it shall not hurt those that believe, because they are acquainted with the word of God, thereby they are filled with the word that the poison does not take effect. I heard a preacher one time say that he could take a cup with carbolic acid and drink it and it would not hurt him, but then he said I would not want to do it on purpose, that would be tempting God. “They shall lay hands on the sick and they shall recover.” This is fulfilled in obeying James 5:14.

The preacher that said that he could drink a cup of carbolic acid and not hurt him also said he could go out in the yard in front of the house and pick up a copper head and it would not hurt him but he said he would not want to do it as that would be tempting God. Why then would it not tempt God to try to heal the sick as he claimed to do? Why would it not be tempting God to talk in an unknown tongue as he claimed to do?

Now is our belief brought to a test? do we adhere to all, not; part? do these signs follow? If not there is too much unbe-

BIBLE MONITOR

Poplar Bluff, Mo., April 1, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

lief yet and what we call believing is nothing but a lot of unbelief mixed up with thinking that things might be so.

Let not your heart be troubled ye believe in God believe also in me. Now to believe in Christ we must adhere to his teachings. Brethren can we depart from the teachings as many are doing and yet be a believing people?

—Peace Valley, Mo.

THE JEWS' PUNISHMENT AND DELIVERANCE

W. Y. Smith.

Jacob's Trouble

Jacob was lamenting over the condition of his people, Israel, until the Lord insures him

salvation, then he goes back and is quiet (tenth verse). Read the whole chapter. (Jer. 30:7).

Israel's Punishment

Since their sins are mountain high, the Lord sends thick darkness and gloominess on them. Look at the rest of the minor prophets on the punishments of Judah and Israel. Read and reread the first chapter of Zeph., especially verse fifteen. (Joel 2:2).

Israel's Deliverance

Will Israel be delivered? Yes, all that is found written in the book. As Daniel was one of the captives he knew what he was talking about. Will they go through a great trial or tribulation? (Dan. 12: 1, 2). Next we come to the conversation Jesus had with the pharisee where he says ye hypocrites.

Generation

We believe Jesus meant Jewish nation, and in this chapter Jesus says the righteous blood from Able to Zacharias shall be required at your hands. They, the Jews, rejected the Messiah. Then they claim to be the seed of Abraham. It does not look much like it does it? (Matt. 23:36).

Jerusalem

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are

sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not!" (Matt. 23:37).

Methinks I see Jesus as he weeps over the city. Now dear reader, can we not behold his mercies shown towards Israel after they rebelled against him? But let us follow them to the eleventh chapter of Romans and there we find their deliverance through the Lord. How merciful and kind!

—Tonasket, Wash.

SALUTE ONE ANOTHER WITH THE SALUTA- TION OF THE HOLY KISS

There has been much said concerning The Salutation, and may be much more said, but let me say that there is nothing that can be substituted for a wiss, and five times in the epistolary writings, we are told to salute one another with the salutation of the holy kiss, or kiss of charity(kiss of love). What would we think of a mother, when her new born babe was presented to her, if she but waved her hand above her head and said, hello there, instead of embracing the loving one, and imprinting a kiss upon its litle lips or cheek? Methinks the verdict of the

most obstinate would be that, that mother had but little love for her offspring. Or supposing that young man, just married, would wave his hand above his head with a hello to his newly made bride. Do you think she would say to those witnessing her marriage, "Oh, I know that my husband loves me dearly, because he gave me such a nice salutation?" No, but instead, she would turn aside, heartbroken, and feel, if she didn't express the thought, that she had made a very grave mistake in marrying such a heartless wretch. And again Jesus says, Why call ye me, Lord, Lord, and do not the things that I say, which according to the science of language is equivalent to saying, if you don't do things I say, I am not your Lord, and again he says, he that doeth the will of my Father, which is in heaven, the same is my mother, my sister, and my brother. Then can we consistently persevere in calling those that openly and wilfully neglect and set aside the plain commands and ordinances of his house, brethren? No, I can't so understand it. But Jesus says, come out from among them and be ye separate. They have left us. We are only standing on the word, and Paul's advice is, to be steadfast, unmovable, always abounding in the work of the

Lord. The question with me is, are we obeying the heavenly vision, or are we so concerned in having the company of others, that we are drifting along on dangerous grounds, waiting, hoping and praying, for this company until the master will finally come, and find us with our lamps gone out, and no oil in our vessels? Time is fast passing. The prophets are fast fulfilling. Are we right with God, or should we hasten to make our peace, calling and election sure? A kiss is a kiss, and all the hand waving exultant, can never be substituted for a kiss. The master it seems to me, gave us that token of love to express the most profound affection for each other that could be expressed, and that nothing else could be substituted to take its place. A kiss, a holy kiss, the strongest token of affection known to mortal man, and yet there are those who would discard it, and substitute some worldly token in its stead. But all the tokens combined can never make a kiss, dear brethren and sisters. Let us heed Paul's advice and be steadfast, unmovable, always abounding in the work of the Lord, in as much as we know that in that, and that alone, there is safety and the promise of life eternal, and may God help us is my prayer,

for Jesus sake, Amen.

Your Brother,
R. G. GISH.

WILL HEAVEN AND EARTH PASS AWAY

By Homer Fornaugh

The master himself so declares in Mat.. 24:35. He also declares in the same verse that his words shall not pass away. In the great commission we are commanded to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

This same Jesus also declares in words that cannot be misunderstood in John 3:5, "Verily, verily, I say unto thee, except a man be born of water and of the spirit he can not enter the kingdom of God." Listen! "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John 12:48). In Proverbs 14:12 we read, "There is a way which seemeth right unto a man but the end thereof are the ways of death." A person can feel positive that he is

right and still be absolutely wrong. Peter's preaching pricked men in their heart, and caused them to say unto Peter and the rest of the apostles: "Men and brethren, what shall we do?" What was Peter's reply? Did he tell them to go to the altar and pray through and jump up and down saying, "I have prayed through, now I am saved?" 'or did he tell them to "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost?" Can a man love God and not keep his commandments? "He that saith, I know him and keepeth not his commandments is a liar and the truth is not in him" (I John 2:4). There is but one Lord, one faith, one baptism. Neither is there but one name given under heaven whereby we must be saved. The one Lord is the Christ, the son of God. The one faith must be the New Testament faith. Or in different phraseology by taking God at his word. We are not saved by faith and work but by faith that does work. For by works faith is made perfect. One baptism. How can sprinkling, pouring, single immersion and trine im-

mersion all be valid when the New Testament gives us to understand that there is but one valid baptism? Love and obedience go hand in hand. The fact is, we show our love by our obedience. Jesus says, "If a man loves me he will keep my commandments" (John 14:23). Our foreparents thought that they would do just a little different from what God had commanded them. Did they get by with it? For that one act of disobedience they were driven out of the garden of Eden. Saul, the first king of Israel, thought that he would do just a little different from what God had commanded him and that it would be just as pleasing to God. Was it? Did he get away with it? For that one act of disobedience he had his kingdom rent from him and given unto David, a man after God's own heart. The truth of the matter is that God has placed his blood seal on Jesus, both at his baptism and transfiguration; and he averred that he was his beloved son, in whom he was well pleased; and has authoritatively affixed to it the divine mandate, "Hear ye him."

INSURANCE OR ASSURANCE

C. F. Rush

These days insurance is stressed on every conceivable thing in existence even on human lives which are God given and are subject to his commanding power in taking.

However at that, preachers and church officials are using their influence to interest others in that line that they might thereby be able to pick off a few dollars and cause the other fellow to lose confidence in God and trust in insurance instead.

Have we idol worship in the church then? Talk about Baal and Dianah the great, we have too much of it to be safe, and if they are not put down out of our midst our fate will be as former nations, destroyed.

II Cor. 6:17. Wherefore come out from among them and be ye separate, saidth the Lord, and touch not the unclean thing; and I will receive you.

Also Rev. 22:14. Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city.

We cannot meet these requirements and encourage all

sorts of pleasure and swimming resorts and ring true.

And if all service we render is measured by efficiency and remuneration, the spiritual will lose out and the result will be formality which is so evident.

Dear reader, with heart and soul aglow for spiritual things, now is the time for consideration, then act accordingly in support of the Monitor program, the strongest method of reform we have. Luke 16:13, Ye cannot serve God and mammon.

Are we waiting and watching,
my brethren?

Equipped with the armour of
light?

Do we trim our lights? Are
they burning?

Can we hail his return with
delight?

—Route 2,
Silver Lake, Ind.

A STORY OF ETERNAL INTEREST

D. D. Thomas

If you want to read a story that is good, I invite you to read the 16th chapter of Luke beginning at the 19th verse. It is not a very long story but it is chuck full of meaning and the plot is laid in two worlds. In one of these worlds it is told that there is a place of love and rest, and another of tor-

ment. Every word seems to strike the spot, and every moral is so nearly akin to us as to nestle to our souls, and the warming influence of its presence seems to make us every whit whole.

I have thought of the characters of this story with a great deal of interest. Here is a beggar who sought the ministration of his fellow mortal in vain. He sought the simple silent droppings of the crumbs from the table from which the other dined sumptuously, that they in a small measure might supply his wants. And to show how deep the wrong was, the story points out that the meanest of animal beings ministered to his wants most. And the towering human being thought only of himself.

The lot that came to them both is that they died. No clique or class or caste can insure one against that. It comes alike to all.

The rich man died and had a funeral in keeping with what the world thought was right. A great deal of ceremony was likely attendant upon it. Oration, gorgeous display, palaver, nonsense and whatnot. The show of his life is paraded as virtue, and we know not what more may be included in that expression "was buried."

It is simply stated that the poor man died and was carried by the angels into Abraham's bosom. No consideration was taken of the flesh. It was not stated that he was buried at all. Very few people likely knew that he had died. He lived mostly in the spiritual sphere. The real being is that with which angels deal. "The flesh profiteth nothing."

Mortal man is an heir to heaven through Jesus Christ. He lives with the hope of heaven and praises God for what he has done for him. And yet how strangely it appears that he is pictured here as neglecting his brother. The dogs without hope of whom it is said that they "are without" the city, and yet they come to this man to administer to his healing. It is true that nature points us to a better way than the depraved mind of man does? Does the nature of animals help us more to our healing and life than the taste of man?

Here is a man with uplifted hands desiring to be fed, in an attitude of pleading, with the crumbs that fell from the table of luxury. But it is declared that this little was denied him. Creeping up from the jungles, out of the recesses of darkness comes some despised whelp to comfort him in this

dark hour! What a picture we have to reflect on!

One of the great characteristics of the Master is that he came to the lowly. Although he came from heaven yet a man living in luxury is not one that he can reach. Naturally one would see he could only help those that depended upon him. "And the poor have the gospel preached unto them." He asks the favor of no one because of their means. The one that depends upon riches depends upon that which belongs to God. That makes it a sheer case of idolatry, and the apostle says that an idol is nothing.

The neglect of the poor beggar probably shortened his life. A neglect or an act whether or not has all the semblance of murder, if it shortens life by that means. It did not interfere with his spiritual interests, for no one could do that. He only asked the man to give him that which would prolong his physical life. He "fared sumptuously" and had plenty to spare, but he refused him that help. How God has wrought for us by giving us power to help our fellow man in distress! And yet so many times the privilege that God has given is spurned.

The crowning glory of the poor man was that he was

wafted where love is in the home of the faithful. His helplessness seemed to be in this world but his heart was full of love. The rich man's life was wholly centered upon himself, and he forgot the interests of his father's family until it was too late. It is a poor place to begin to plead when the fires of hell have reached one. No need to wait until one rose from the dead. That would not actuate faith any sooner. One has already rose from the dead. There is no transportation between heaven and hell. The "great gulf fixed" hinders any from going one way or the other. The saving must be done by the blood of Jesus and the merits of our intercessor at the Father's right hand. I never read of an emigration out of the country where the soul goes. In the face of these laws rigid as they seem the whole scheme is one of great love. It is not an aristocratic circle that lets one in. Extreme poverty does not bar. Deep learning is no criterion. A knowledge of God is not limited to a collegiate curriculum. There is no condition that can bear us but our own wills. "Whosoever will let him take of the water of life freely."

—Glendale, Arizona

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

THESE WORDS (Ex. 20:1)

(Continued from last issue)

The words of God are powerful words. They are "quick and powerful, and sharper than any two-edged sword." (Heb. 4:12). They are as a fire and like a hammer (Jer. 23:29). "By the word of God were the heavens made; and all the host of them by the breath of his mouth * * * He spake, and it was done; he commanded, and it stood fast" (Psa. 33:6, 9). God, by his word, can speak worlds into existence and bring to life the dead. All the powers of earth and hell must finally submit to the mighty word of God.

The words of God are wonderful words, "wonderful words of life." "Thy testimonies are wonderful" (Psa. 119:129). Of his son, who was the living incarnate word, it was said that the people "wondered at the gracious words which proceeded out of his mouth" and "were astonished at his doctrine" (Luke 4:22, 32), and

again it was said of him, "Never had man spake like this man" (Jno. 7:46). See Matt. 13:45; Mark 6:2; Luke 2:47. Do you want to read something wonderful? Open the book of God, and pray the prayer of the psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18).

The words of God are precious words. The psalmist says, "The law of thy mouth is better unto me than thousands of gold and silver" (Psa. 119:72). And again, "Therefore I love thy commandments above gold; yea, above fine gold" (119:127).

"For better than silver and gold
Thy treasures of wisdom I hold;
The word of thy grace with more joy
I embrace
Than thousands of silver and gold."
—Bible Songs No. 4.

What folly to spend time reading light trashy literature, when we can have free access to the precious word of God.

The words of God are pure words. "Every word of God

is pure" (Prov. 30:5). "The word of the Lord is tried," marg. or refined (2 Sam. 22:31). "Thy word is very pure," Heb. tried, or refined (Psa. 119:140). "The commandment of the Lord is pure, enlightening the eyes" (19:8). "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times" (12:6).

And perfect. "The law of the Lord is perfect" (Psa. 19:7). Not to be added to or diminished (Deut. 4:2). See also Rev. 22:18, 19. And James wriets of "the perfect law of liberty" (Jar. 1:25).

The words of God are true words. Jesus, in his prayer to the Father, says, "Thy word is truth" (Jno. 17:17). And the apostles call it "the word of truth" (Eph. 1:13; Col. 1:5, 2 Tim. 2:15; Jas. 1:18). The psalmist says, "Thy testimonies are very sure" (Psa. 93:5); "Thy law is truth" (119:142); "All thy commandments are truth" (119:151); and "Thy law is true from the beginning" (119:160). God's word may be depended upon absolutely; let us hold fast to that sure word of truth.

The words of God are life-giving, life-sustaining, satisfying words. Jesus, quoting Moses (Deut. 8:3), says, "Man shall not live by bread alone,

but by every word that proceedeth out of the mouth of God" (Matt. 4:4; Luke 4:4). Again Jesus said, and he spake by authority from his father, "The words that I speak unto you, they are spirit, and they are life" (Jno. 6:63). Peter exhorts believers to "desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). And Paul exhorts the saints to hold forth "the word of life" (Philipp. 2:16). Job says, "I have esteemed the words of his mouth more than my necessary food" (Job 23:16). And Jeremiah "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). The psalmist thus expresses his appreciation: "How sweet are thy words unto my taste* Yea, sweeter than honey to my mouth!" (Psa. 119:193). Truly the words of God are food to the soul—life-giving, nourishing and satisfying. To neglect this word will bring leanness of soul and finally spiritual death.

And finally, the words of God are enduring words. "The grass withereth, the flower fadeth, but the word of our God shall stand forever" (Isa. 40:8; 1 Pet. 1:23-25). "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89). Con-

cerning thy testimonies, I have known of old that thou hast founded them forever" (119:152). And Jesus says, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35; Mark 13:31; Luke 21:33).

"But fixed for everlasting years,
Unmoved amid the wreck of spheres,
Thy word shall shine in endless day,
When heaven and earth have passed away."

May our feet be firmly planted on the solid rock of God's everlasting truth there to stand throughout the ceaseless ages of eternity.

The Settled Word

"Forever, O Lord, thy word is settled in heaven" (Psa. 119:89).

What a precious, cheering and comforting thought! The word of God that is so little heeded, and so much ridiculed, and so boldly denied in these days, settled in Heaven! Yes, praise the Lord, that even though on the earth it is trampled under foot and trodden down into the dust, in Heaven it is honored, obeyed, and established. This is the Word that speaks to our heart as no other word can, the word that instructs, guides, rebukes and comforts. It is the word of God and it is settled in Heaven.

Yes, the word of God was

settled in Heaven before even the Holy Spirit possessed a human being, and caused him to write one word of it, before ever any man took a pen in his hand to write it. When God would have it written, He must make choice of the writers. "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Being moved by the Holy Spirit, or more literally borne along by the Holy Spirit, the words they uttered are the word of God. And it is settled in Heaven, the whole word from Genesis 1:1 to Revelation 22:21, and that forever settled. It stands as sure as the eternal throne of the Eternal God. The man or men who deal deceitfully and treacherously with the word of God are directly laying hold of God himself who spake it in its precious Divine fullness and power. What fools men be for meddling with the precious word of God. Let the child of God rest in the faithful word of the Lord and trust in it in all simplicity of faith. It abides like the Lord, and not one jot or tittle can ever fail. Let not the child of God be afraid that it will be destroyed or robbed of its power. This can never be, it is settled for ever in heaven.—"Christian Life," Bible Teachers

Quarterly.

The Present Enrollment of our Bible Reading Class is 15; seven states are represented.

Letters from members are always welcome. Don't think if your letter is not promptly answered that it is not appreciated. When you next write will you please answer the following questions:

1. Have you kept up the Daily Readings thus far? (Should you have fallen behind, don't let that discourage you; read on and try to catch up).
2. Do you find the comments of any help?
3. Do you sing the psalms that are given from time to time?
4. Do you meditate on "Our Monthly Text" and look up the references?

CORRECTION.—In the daily reading for April 30, Friday, instead of "Psa. 17" read "Psa. 78".

THE LAODICEAN CHURCH

J. H. Beer

Rev. 3:13, 17. "He that hath an ear let him hear what the spirit saith unto the churches. And unto the angel (or elder) of the church of the Laodiceans write: These things saith the amen, the faithful and true witness, the beginning of the creations of God. I know thy words, that thou art neither cold or not; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and

poor, and blind and naked."

The amen is he who will cause all his words to be accomplished, the beginning of the creations; its author the Lord.

Cal. 1:14-19. "In whom we have redemption through his blood, even the forgiveness of sins. Who is the image of the invisible god, the first born of every creature; for by him were all things created, that are in heaven, and that are in earth.

Visible, or invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning of the first born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell". The Apostle Paul says of Christ, that all the promises of God are in him, yea, and in him amen. We hear much today in certain circles about a finality in religion. Jesus Christ is himself that finality. God's amen, or verity. He is the absolute embodiment of truth. what he says stands. No need of apology or of modification here.

Heaven and earth shall pass away, but my word shall not

pass away, Matt. 24, 35.

Some religious leaders object to the static in religion, but if there were no static, no amen, no finality, what would we have that we could depend upon? John 1, 3. All things were made by him; and without him was not anything made that was made. As creator Christ is by right the head of the church, and as such he has pre-eminence in all things.

It is as such that he now presents himself to this church in Laodicea, in which there is something fundamentally wrong. Of all the seven this church has departed the farthest from Christ, who can not discover even a remnant that he can commend. So hopeless are prospects of reform that he threatens to spew it out of his mouth; the condition being so nauseating, so revolting, so sickening. This church probably would not be judged by ordinary Christians or by the world as apposite. Nothing on the surface so indicates. No doubt it was a prosperous church, for she considered herself rich, thoroughly organized and up to date, they may have had a pastor whose name was frequently in the paper advertising their moving pictures and other social festivities.

The church was rich. But Christ was moved by none of these things. What he saw was a prosperous church, but proud, super-abundantly rich, but wretched, and poor, and blind and naked, having need of nothing according to its own apprisement, but possessing none of God's gold of grace, and no white raiment which clothes the real saints of God.

Claiming superior knowledge (scholarship?) but utterly ignorant of her own apposite and worthless condition.

Spiritually this church was negative; neither cold nor hot. The message of the preacher gave no offense to the members. It made no one uncomfortable about their sins. The services were spiritually lifeless. Everything appears to point to a church that was self centered, self satisfied, self glorifying, commercialized, and Christless. It is indeed a sad picture of a church which portrays Christ standing on the outside and asking for admission, with no one to open the door for him to enter. Christ is shut out of the church because he is shut out of the life of the membership. The Temple was typical of the Christian church, during Christ's public ministry of a

little over three years he cleansed the temple twice. What do you think would take place were he to visit in person many of the churches whose chief attractions are holding church fairs, pageants, and social amusements? It seems I can almost hear his voice above the rabble of mirth, saying, take these things hence, defile not the house of God with your carnal amusements. He that hath an ear let him hear what the spirit saith unto the churches.

ANOTHER SIGN

A. J. Bashor

Amongst the clippings in my possession I have the one following of several months ago. It comes from New York.

"Articles on incorporation," setting forth desire of the petitioners to "abolish the belief in God altogether with all forms of religion based on that belief," were denied by Justice Mitchell.

The incorporators wished to be known as the "American Association for the Advancement of Atheism" and frankly admitted that the work of the organization would be

purely destructive.

Woolsey Teller, 2739 Webb Ave., Freeman W. Upwood, 608 West One Hundred and Thirty-eighth street, and Charles Smith, 404 East Fiftieth street, signed the petition.

The object of the association were described in detail, with emphasis on the desire of the incorporators to "abolish all existing religion in the United States and Canada."

The petition closed:

"The society shall contribute to the building of a better civilization by operating as a wrecking company, leaving to others the designing and establishing of new order.

"Especially shall it endeavor to free American scientists and statesmen from the necessity of patronizing religion."

The above is copied from a clipping.

Thanks to the Justice for the stand which he took in the case. But woe to the other men. Are they not servants of Belial?

Now after reading this, will you say the world is getting better? If so, read the Word of God more closely and believe it. Such things are predicted.

—Monterory Park, Calif.

BIBLE MONITOR

VOL. IV.

April 15, 1926.

NO. 8.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MOSES' LAW

(In two parts—Part I)

In order to remove a misunderstanding and to correct a misapprehension and, if possible, arrive at a proper conception of the relation of the law of Moses to the gospel age or Christian dispensation, it may be well to investigate the question in the light of the scriptures. And in the investigation of this question it must be remembered that only the person or power that enacts a law has the authority to annul that law. Then too it is well to know this may be done by revision, amendment, limitation or a repeal. Besides, we must realize that two codes of laws that do not conflict may be enforced upon a people at the same time, just as two systems of laws existed in the American colonies until they threw off British rule. The colonists readily recognized and obeyed the English laws that did not conflict with the articles of confederation and the House of Burgesses.

With this in mind, we now

take up the study of the law of Moses. This law may be considered as being divided into four divisions, that containing the decalogue, that embracing ritualistic service, that regulating social life, and that regulating civic life.

Only such passages as use the term "law" to mean the Mosaic code will be used in this investigation.

Fulfilling the Law

"The law and the prophets were until John" (Lu. 16:16). But they did not end with him. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill" (Mat. 5:17). Then his fulfilling the law and the prophets did not destroy them.

"That the righteousness of the law might be fulfilled in us" (Rom. 8:4) We still have to fulfill the righteousness of the law. "All thy commandments are righteousness" (Ps. 119:172). None had been given at that time except those delivered by Moses.

"He that loveth another hath fulfilled the law" (Rom.

13:8). But we, also, have to fulfill that part of the law.

"The law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself." But we must obey that part of the law by loving our neighbor, too, and these parts of the law of Moses have not been annulled, but are in force still.

Justification by Christ

"We could not be justified by the law of Moses" (Acts. 13:39). "By the deeds of the law shall no flesh be justified" (Rom. 3:20). "That no man is justified by the law is evident" (Gal. 3:11). "Knowing that no man is justified by the works of the law, but through faith in Jesus Christ, that we might be justified by faith in Christ, and not by the works of the law." (Gal. 2:16)

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1). We are justified through faith in Christ but that does not release us from any part of the law that may yet be in force.

The Purpose of the Law

"The law was our school-master (tutor) to bring us to Christ" (Gal. 3:24). It had no Christ, Redeemer, or Savior in it. "The law made nothing perfect" (Heb. 7:19). "For the law having a shadow of good things to come, not the

very image of the things, can never with those sacrifices year by year, which they offered continually, -make perfect them that draw nigh. But in those sacrifices there is a remembrance made of sins year by year" (Rom. 10:1,3).

"Wherefore then serveth the law? It was added because of transgressions till the seed (Christ) should come" (Gal. 3:19). "For by the law is the knowledge of sin" (Rom. 3:20; 5:20). When we used to teach school, "rules" were seldom made until a wrong was committed by some pupil. Such seems to have been the case in giving the law by Moses, to show wrong doing.

Nature of the Law.

"Is the law sin? God forbid." "So that the law is holy, and the commandment holy, and righteous, and good" (Rom. 7:7,12). How could it be otherwise? Did God make anything that isn't good? "For we know that the law is spiritual" (Rom. 7:14). Couldn't be otherwise. Its author is spiritual. "If thou kill, thou art a transgressor of the law" (James 2:11). Then the law is against murder. "For I had not known coveting, except the law had said thou shalt not covet" (Rom. 7:7). Then the law is against "covetousness, which is idolatry." "It is

written (in the law) thou shalt worship the Lord thy God, and him only shalt thou serve." This part of the law is against idolatry. "Honor they father and thy mother, which is the first commandment (of the law) with promise." So this part of the law enjoins respect and obedience to parents.

"Thou shalt not bear false witness against thy neighbor." This part of the law condemns perjury. Just so the law says "thou shalt not commit adultery" and "thou shalt not steal." True, these have been incorporated in the law of Christ, but were they ever wrong, and had they not been so incorporated, would disobedience be any the less sin?

Our Obligation to the Law

Paul "persuaded them out of the law and the prophets" (Acts 28:32). Should not the ministry now do so? "The doers of the law shall be justified" (Rom. 2:13) from the sin of disobedience.

"Are ye ignorant, brethren, (for I speak to them who know the law) that the law hath dominion over a man for so long time as he liveth?" (Rom. 7:1). Then can we break it with impunity? The law enjoins that we "love our neighbor as ourselves," and this law has never been annulled.

"If ye have respect of per-

sons ye commit sin, being convicted by the law as transgressors" (Jas. 1:9; Deut. 1:17). The law forbids respect of persons and convicts us if we do.

Grace and Law

"Christ redeemed us from the curse of the law" (Gal. 3:13). But not from obedience to it while it is in force.

"What things soever the law saith, it saith to them who are under the law" but "ye are not under the law but under grace" (Rom. 3:19, 6-14).

Shall we so interpret Paul here as to say that being Christians we need not obey the law in cases cited above, and in other parts of the laws still in force? We think not. Hear Paul further: "Shall we sin" (which is transgression of the law) "because we art not under law but under grace? God forbid. How shall we that are dead to sin live any longer therein?" Paul's idea here seems to be that, if we are living the Christian life, we are living on a plane that will embrace every principle of the law without specific reference to it. That the Christian life embraces all and more than the law demands. Hence, "if our righteousness exceed not the righteousness of the scribes and Pharisees we cannot enter into the kingdom of heaven" (Matt. 5:20). And, "if ye

be led by the Spirit, ye are not under the law" (Gal. 5:18). So that, if we live in violation of any part of the law that is still in force that is sure evidence we are not led by the Spirit.

"God sent his Son to redeem them that were under the law" (Gal. 4:5). The Son was sent to redeem them, not to destroy the law or to remove their obligation to it. Grace is complementary of law, "For what the law could not do in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:3, 4). So that sending the Son did not relieve us from "fulfilling the ordinance of the law" while it is still in force.

FENCES

Some time ago we were riding on a train when we heard the sharp blasts indicating that there was stock on the track. The train stopped, and when we looked out of the window we saw cattle getting through a wire fence and back into the pasture from which they had broken out and gotten on the track. That is, all but one went back. That one was ly-

ing in the ditch, dead.

And then we thought of the purpose of fences. Why do we have them? There are two reasons; one is that fences keep our own stock at home, and the other is that they keep out of our pastures the stock of other people.

But in some respects animals are like human beings, and one of the resemblances is that neither class likes restraints. An animal will break through a fence and get outside even when there is better feed and water inside than outside. The animals are not supposed to have the same knowledge of risks and results that man has, and so it is not so strange that they will break out and are often killed because they are out on the highway where they have no business.

We do not have fences for men unless they are defective and need protection or are dangerous and other men need to be protected from them. We do have restraints, though, and we have them because men will not do right. The law follows crime: the law against murder was made because men murdered other men; the same is true of our laws against stealing, etc. These laws are a kind of fence to keep men where they belong; and it would probably be difficult to find an

honest man who does not know that men are better off when they obey the laws.

And then we have another fence, others laws. These were made by the Lord, and the only reason for making them was that man might be protected and might be useful and happy in this life and prepare himself for greater happiness in the life which is to follow this one. Men are just as much inclined to break these laws as they are to break the man-made laws. They are carried away by their lusts and do the things which they know they should not do. And they do these things in spite of what they see of other men who did the same things and suffered for so doing. They do not seem to care what happens to them in this world or the next, provided they can have their own way. They are missing the best things in this world, and will miss infinitely more in the next.

Both human and divine laws are made for the benefit of man, and there is not a law that will interfere with the man who desires to do what is right. And yet we have criminals by the thousand. Every state, every county, every city has its prison, and in so many places the prisons are full to overflowing. It seems strange

that man has become, so perverted that he is not willing to obey the laws and to respect the rights of other men. It seems stranger that man should refuse to obey the divine law, the one given by the Creator, and which has in it nothing of the imperfections that sometime creep into human laws. But so it is, so it has been, and so it will continue to be until the end of time.

Man in general finds it more easy to follow in ways of vice than in ways of virtue, which is due to the fact that his nature has been so greatly changed that he is far from being what his Maker intended him to be. And the only way in which he can regain what he has lost is by full obedience to the law which was given us by the Son, who loved us and gave himself for us. But this law does not receive the attention it once did, nor anything like the attention it should. Full obedience to divine law is rarely urged in these days even from the pulpit; and from this fact we must conclude that it is not believed as it should be by those who occupy the pulpits.

This divine law is a fence for us, a protection against evil that would otherwise have free access to us. But if we will

not heed the law, if we will not remain where the Lord wishes us to be, that is apart from the evil world, we do not get the benefit it was intended to give us. The loss is all ours when we break through the fence.

It is not surprising that worldly people will not be kept in by the divine law, but it is very sad that those who have professed to believe on the Lord go everywhere and do everything that the people of the world do. So doing, they are not true to the Master whom they professed to accept and to whom they promised obedience.

The Lord's fence is intended to keep us from evil and to keep evil from us. Inside that fence we dwell in perfect safety, outside it there is no safety, no promise of his keeping us from evil. And he has left us free to stay in or go out, after telling us repeatedly what will come to us in the place we choose to remain. How can we hesitate as to the position we should occupy? What can we gain on the outside that will compensate for the loss we suffer by not being on the inside? It is the old question, "What shall a man give in exchange for his soul?"

ANOTHER ONE

Not long since the following came to our desk:

"I heard a brother say last night that the 'Monitor' didn't believe in Sunday Schools, and another one said it was only a knocker and not worth reading."

As to Sunday school, we thought they had about all been told but this is another one—the latest to reach us. Send them along so we can expose them.

As to being "a knocker and not worth reading." It might surprise our friend (?) to know how many would brand that statement as a second "one." But—perhaps he's a better judge than they.

NOT OF US

A. J. Bashore

We find much good news in John's Epistles. John, a minister, an elder, a shepherd looking after his flock and feeding them on heavenly things, also instructing them concerning worldly things. When we stop to think of and look over the condition as it now exists in the Church of the Brethren amongst the leaders, teachers, elders, and pastors, we wonder if, should it happen that John could appear and speak to the church body whether he could

not altogether, truthfully say the same thing about these leaders, teachers, elders and pastors as he did in the following verse:

"They went out from us, but, they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." 1 Jno. 2:19.

Note carefully, that John is speaking to the children, the true church member, not those who believed once and are now believing vague ideas of men and are yet in the church pulling it down with their false teaching. In a preceding verse John speaks to his children, not to love the world not the things in the world which are not of the Father. In other words we would call it non-conformity. This now is a great stumbling stone to the majority of church members; because they are told there is nothing in living a different or separated life. Those who do the telling are largely the product of, or friendly to, the church schools. They have imbibed so much wisdom (of the world) there that they are in ignorance concerning the simplest verses in the Scripture. He also says that anti-Christ shall come and are

here already in his day: nearly two thousand years ago. Would it be possible that there would be fewer anti-Christ now than there were in John's time? Verily not. The more members there are in the churches will demand, it seems, more anti-Christ to offset the true teachers.

Is it not a fact that there are anti-Christ in the church. You ask: How do you know? Because they walk not as He, Jesus, walked. They love the world with its lust. And we are told that some deny the birth of Christ in the flesh. The answer to this is proven in 1 Jno. 2:6, 15, 16 and 4:3. Would it not be lovely, yea, heavenly, if the church as a whole were of one mind as we believe the church was to which John spoke.

The false teachers have gone out. They were not of us. Not true to the true church of Christ. Yes their names were and some are yet on the church register. But this is no assurance of heaven to them or us, unless we believe and live to the best of our knowledge according to the Word which was from the beginning; from which the apostles received the first inception of the church and later developed in their lives by the Holy Spirit. That those who lived after them should follow their teach-

ings which they received from Jesus and the Holy Spirit and as John says: "A commandment from the Father" (2 Jno. 1:4).

Now then, if every church member lived according to the Epistles of John, would it not be a perfect church, or nearly so? So near perhaps that we could not see an imperfection. But some believed every spirit and tried not the spirits, were not grounded in the love of God, were driven by every wind of doctrine. And many do likewise today.

Jesus—the only perfect personage—the master teacher while on earth had but five hundred followers as near as we know. Some had started to follow His teaching but forsook Him when He spoke words of truth that struck home to their hearts. The same is true today. How then could the world be conquered for Christ in our day as the inter church movement had planned, if Christ Himself could not conquer it in His day with fewer people and "all power" from above.

You will say: There are more church members today and they ought to be able to do more. Maybe much more could be accomplished if all were true members of Christ's body. But are they? The Inter

Church movement failed, it was not God's way. Truly the world is filled with much delusion.

When one picks up the daily papers and sees articles of a church row caused by the low standard of morality that some of its members are clamoring for. The pictures which accompany the articles tell us that there is no shame, nor decency; but lust. Yet we hear would-be Christians say: "The world is getting better." The Bible does not say so. Why are these things?

Because some are not of us (the true church). Now coming closer home, that is to the Church of the Brethren. If all believed the Word the Monitor would not need to quote Bethany and Yale College. It might also include Harvard, University of Chicago and California and others; even some of our own church schools. We trust and pray that the eyes of people will open to facts that are existing in the church schools when they read articles like appeared in Jan. 1, 1926, Monitor. May some more students come out boldly and speak aloud. These conditions come from "some who went out from us."

Some will say: There was trouble and disorder in the church in the apostles' days.

This is true. But does that

grant us the right to make all the trouble we can? NO!

Paul wrote to the Romans an instructive letter and we will do well if we live some of it. I don't know if they were out of order, but we know that the church at Corinth was out of order and he wrote very sharply, and didn't go then and say he didn't mean any of them. They needed it and he was not backward in telling them so.

The Galatians needed some one to straighten them out too. And good Paul could do it. The Ephesians, Philippians, Colossians and Thesalonians seem to have a better record. They are more kindly admonished and encouraged. "Whether these churches were out of order little or much we cannot say. The church today is to profit by these letters of Paul.

We know that Paul tells Timothy for our benefit, that, "All Scripture is given by inspiration from God, and is profitable for doctrine, for reproof, for correction, etc., (II Tim. 3:16). A church needs discipline. The Brethren Church used to have some. It outgrew its name and several years ago a new name was saddled on to it known as the Church of the Brethren. We see clearly that this church has no discipline. The teachers

and pastors say a church has no right to discipline. Why has a church a right to exist then if it needs no discipline?

Lodges and associations and other worldly organizations have discipline. Are they more righteous than the Church. It appears that way. The final conclusion of the whole matter is, "That some were not of us."

—328 Mooney Ave.,
Monterey Park, Cal.

ANNOUNCEMENT

A love feast will be held at the West Fulton Church, N. W. Ohio, May 29. An all-day meeting beginning at 10 a. m. All loyal members are invited.

REPENTANCE

D. D. Thomas

Were it not that all sinned, repentance could not be a universal requirement. Since all die it is evident that all have sinned, for the "wages of sin is death" (Rom. 6:23). Then, it follows that every one alike have to repent. Self-justification will not help. It is demanded that every one pass through the gloom of penitence if he would come in the light of the liberty that is in Christ Jesus. John the Baptist first proclaimed it. When the people came out in the wilderness

to hear him preach, he said "Repent ye; for the kingdom of heaven is at hand" (Matt. 3:3). And when the false Pharisees and Sadducees came for his baptism they could not cloak their deceit before him. "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance" (Matt. 3:7, 8). Peter said, "Repent ye therefore, and turn again, that your sins may be blotted out; that so there may come seasons of refreshing from the presence of the Lord" (Acts 3:19). Paul said, "For godly sorrow worketh repentance unto salvation, a repentance which needeth no regret" (II Cor. 7:10). These scriptures teach us that God demands that every one repent. What then, is repentance?

1. Repentance is a sorrow for sin. As we have just quoted Paul taught that. An offended God is to be appeased. One cries in great sorrow to the great God he has sinned against. The thief is found out and he is sorry, not because he has done wrong but because he is found out. This is the sorrow that "worketh death." A man may pretend to repent but be selfrighteous, his sorrow is all put on. A man may pretend to repent for some selfish gain. These work no

good to the candidate so far as the betterment of his soul is concerned. The soul cries, "Wretched man that I am who shall deliver me from the body of this death?" (Romans 7:24). And the solace comes, "I thank God through Jesus Christ, our Lord" (Verse 25).

2. True repentance implies the hating of sin. Such as "uncleanness, wrath, faction, divisions, parties, envyings, drunkenness, revellings, and such like" (Gal. 5:9-21). How emphatic the apostle makes it! "Of which I forewarn you as even I did forewarn you that they who practice such things shall not inherit the kingdom of God." Can we get the idea as it should be that to hate sin is right? These things can not be made too strong. To do the thing mentioned is letting a ravening beast rend the soul. But, one should not hate the sinner. We should not harbor sin. It should be banished from our hearts. That is an important point in repentance.

3. One who truly repents must have a love for the one he has sinned against. Such a love will do wonders in getting a genuine sorrow. It was at this point that the scales fell from Paul's eyes. And there is where faith, working with us we may see more clearly the wonderful love of God. The

mediator comes in now and helps one to be reconciled to God. First, by making intercession for the offender. Second, by satisfying the offended party, and third, by providing that the offender shall offend no more. This covers the ground of the pledge made by the penitent.

4. A recognition of the power that can forgive. The blinded eyes see clearly not only one to love, but one that has power to save. God is anxious to lead us up to that living fountain where there is cleansing power. "As I live saith the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil way; for why will you die O, house of Israel" (Ezek. 33:11).

5. A willingness to acknowledge ones unworthiness. God can not use us unless we submit to him. If we can not help ourselves out, then, the one that is greater can, and we should honor him by submitting. God being so great, one to be helped must know of his littleness. "I am no more worthy to be called thy son" (Luke 15:19). The sequence showed that he had the right idea. If one has to walk humbly in life there is no reason why he should be discontented.

If one has to be cast down, there is still reason to rejoice (Matt. 5:12).

6. A submission to the conditions of pardon. A man's salvation means so much that he ought to be willing to submit to conditions that might be given. To come to God with conditions is not characteristic of a true penitent. "Make me as one of thy hired servants" gives us that very idea. Shall the thing formed say to him that formed it, why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? (Rom. 9:20, 21). To cavil at any thing that God has taught us to do, at once shows a bad faith and a false repentance. "I had rather be a door keeper in the house of God, than to dwell in the tents of the wicked" (Ps. 84:10). The fruits of true repentance is manifest in forbearance and love.

—Phoenix, Ariz.

ON WOMEN TEACHING

T. S. Wallersdorff

1 Cor. 14:34-35: "Let your women keep silence in the church for it is not permitted unto them to speak, but they are commanded to be under

B I B L E M O N I T O R

Poplar Bluff, Mo., April 15, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

obedience as also saith the law, and if they will learn anything let them ask their husbands at home, for it is a shame for women to speak in the church.

(1 Tim. 2:11, 12). Let the woman learn in silence with all subjection but I suffer not a woman to teach. Nor to usurp authority over man, but to be in silence.

(Gal. 3-28). There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Brethren and sisters, let us reason on the above scriptures. I am almost at a loss. I have talked to a number of our leaders along these scriptures and not one could give

me any words that would give a woman right to teach in the church. Some would say Gal. 3-28 would give her the right to teach. One brother said to me in Acts 2-17 that "your sons and your daughters shall prophesy."

Brother and sister, let us reason together along this thought. If Paul was this kind of an apostle that he would say one thing one time and another thing at another time; I say brethren, if Paul did not mean just what he said, and again if Gal. 3-28 puts to naught I Cor. 14-34-35 and I Tim. 2-11-12, then I would say what kind of a Paul was he? If we as a church can close our eyes on the above scriptures, must we not admit that other people that do not believe in the covering or feet washing or the kiss, are any further away from God's word than we are?

Brother and sister, don't you think Paul knew what he was saying? Surely he knew what he was talking about. Brother and sister, I can look anyone square in the face. If I would use my own personal thought, I would say why should not a woman teach? But brother and sister, we can not use our own poor thoughts. The way is laid out for us, and it is not laid for us to choose from but to live by. Was it not the

woman that fell first in the garden? Was not Lot's wife too weak to look forward and save her life? Did she not look back and become a pillow of salt? Did not Job's wife, when Job was tried as to what kind of material he was made of tell him to curse God and die? Brethren and sisters, let us just think for a few minutes along this line of thought. Can we as a church with a clear conscience toward the Master, Christ, say that we as a church are getting better in the sight of an alwise God? Brother and sister, some one will surely some day give an account of such ruling in God's house. This may seem rather strong, brethren, but with a clear conscience I can say it is not strong enough. I say again how can our leaders of today push that kind of work along? I say, how can any brother or sister do this when we have so plain words as we have? We could give many a thought along this line but space will not permit, and now on the words of Gal. 3-28 if that puts the woman at the same place as man then it does not wonder me that the woman comes out now aday dressed like a man, and smoking cigarettes and whatnot, bobbed hair and hats in place of the bonnet.

Brethren, this ought not to

be so. We have plain words what the man is to do and what the woman is to do and what she is not to do. I would say if the man does what God tells him and the woman does what God tells her, then we are all one in Christ Jesus and then only. Isn't any wonder, brethren, that our church is going at such a pawful rate worldward when our leaders of today push this kind of work along? It does not wonder a person why everybody does as they please. Brother and sister, let us lay all self away and take God at his word and then and then only do we have right to the tree of life.

R. D. N., York, Pa.

RADICAL OR LIBERAL,

J. A. Leckron

The above may seem a strange heading for this subject, but let us examine the word Radical, and find out the meaning of it. Webster says Radical is a primitive word, a radix, root, in shert it comes from the Latin word, Radix, meaning root, so you see by being radical, simply means getting at the root of the thing, whether it be right or wrong. Now turn to Dent. 6-4 (And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all

thy might.) ' Now is there any place in this verse that we can be liberal, and say we can love Him with a part of our heart, or soul, or might? No, but we must be radical, and do it with all our might.

Now let's go to Eccl. 9-10 (Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest). So you see by this verse we have no chance to work, or to get wisdom and knowledge after we are in the grave, so let's do all we can with all our might and soul while we have time and opportunity.

Now let's see what Jesus says to John in Revelations, when writing to the seven churches, Rev. 3-14 to 19 inclusive. Brother, Sister, turn to this and read, it shows we cannot be liberal in our views to the extent that we compromise with the devil. Our saviour wants us to be either cold or hot, if we are indifferent as some are, then He will spue us out of his mouth, so let's search the scriptures, for in them we think we have eternal life, and they are they that testify of me.

The scriptures testify of Him, not some man. Oh, for a more constant leadership in the church today. On our way

to Sunday School last Sunday, wife and I met a young boy, possibly 12 years of age, and dressed up in a Boys Scout uniform, and he seemingly thought he was alright. Oh, that we could have church leaders that would try to instill into the hearts and minds of the young people of the church to wear the church uniform just as well as the devil can instill into the hearts and minds of the young to be Boy Scouts and wear his uniform to show where they belong.

But I can hear some of our church leaders and elders say, you must be easy with our young people, or you will drive them from the church, and if any of us that try to be loyal say any thing against the ungodly things that are in the church today, they call us radicals and old foggies, but we are glad we are not alone, for there are others, and it does us so much good to read the good articles in The Monitor from time to time.

Brethren, pray for us that we hold out faithful and that the time may soon come when we may again worship in an organization where there is unity and not division on every hand as at the present.

May the Lord bless our dear Brother Kesler for trying to hold together the loyal ones of

the Church of Jesus Christ, and may we all pray that our dear Brother Moss, of Fayette, Ohio, will always stand firm and not yield to the devil's agents that are trying to put him out of business. Christ says, they persecuted me and they will persecute you, so if we are to be his disciples we must bear the cross and then we shall have the blessed assurance of wearing the crown of life which is laid up for every one that endures to the end.

2435 Noble St.,
Anderson, Ind.

CHURCH DISCIPLINE OR- DAINED OF GOD

By J. F. Britton

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful Counselor. The mighty God. The everlasting Father. The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth; even forever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7). Thus we see that God gave Isaiah a pro-

phetic vision of the Christian church with its government, that He would set up in the world through His son, Jesus Christ.

Kingdom or church, implies government, denotes discipline. In man's first habitation he was placed under certain restrictions. But one sad day, man found himself face to face with the prince of darkness and through his deceptive proposition, man transcended his prerogative. Hence this was the origin of the antagonism or controversy between truth and falsehood, light and darkness, good and evil. Was God wrong for placing man under restrictions? Who will assume the authority to say that God was wrong? The devil had a conflict with Jesus in the wilderness, and the conflict is still raging. Was Jesus at fault? The conflict increased and multiplied till Jesus and thousands of his followers were put to death. Was Jesus and His disciples at fault? And shall we cease or stop preaching the truth and righteousness because somebody is offended? Had this course been followed all heaven born truth would have died during the Dark Ages. Can we preach the whole truth as it is in the New Testament, and not preach Gospel discipline? The

Bible Monitor is being censured and accused of creating trouble in the church because it is advocating and contending for the faith once delivered unto the Saints. Is the Monitor wrong? For contending for the Christ and a full Gospel of purity, modesty, holiness and discipline which is the refining and qualifying graces that builds Christian character. Jesus was the greatest disturber the world ever knew. He says, "I came not to send peace on earth, but a sword." Yet he was without sin.

To present a man with the truth is not sin, but it is sin not to give him the truth. Preach against intemperance and at once some bootlegger will oppose you. Declaim against gambling and unrighteous profiteering and some spectator will assail you. Preach against immodesty, immorality and the abominable fashions and some bob-haired flapper will laugh you to scorn.

Cry out loud and strong for Christ, and the principles and government of the church and some modern P. H. D. will contradict you. Brethren and sisters in the Lord, what are we going to do? Are we going to sit still and say nothing, and let those Christ-hating and

cross-despising folks defeat the church in her God given mission? Or will we like brave loyal soldiers of the cross, take up the banner of Gospel truth of purity and Godliness and float it high over every opposing foe of righteousness. It goes without saying that there is something that is radically wrong somewhere. If the church has not the inherent right by Divine authority to set up a government that is to regulate and discipline her members, the Scripture at the head of this article is false. And who will dare to say it's false? If this scripture is not true, we are at a loss to know what is true. We are in chaos, darkness and without God and no hope. But thank God the scriptures are true, and cannot be revoked.

Then the task is up to us, who have covenant with God in Christ Jesus in our baptismal vows. To stand for Christ and the church, "Which is the ground and pillow of the truth." Paul recognized the divine authority of the church when he said, "For other foundations can no man lay than that is laid, which is Christ Jesus" (1 Cor. 3:11). And again Paul emphasized this statement, when he said, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of

the household of God: and are built upon the foundation of the Apostles and prophets Jesus Christ himself being the chief cornerstone" (Eph. 2:19, 20). And as we believe that the Church of the Brethren was built upon the above mentioned foundation, we should not accept or tolerate any doctrine or teaching that ignores and disregards the principles of the church in her disciplinary government. "For if an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). John says, "If there come any unto you, and bring not this doctrine, receive him not in to your house, neither bid him God speed" (2 John 10).

In view of these divine mandatory instructions, how can we afford to affiliate and confederate with the modern idea of civic righteousness and social regeneration. For they are foreign and incompatible to each other. Their systems and methods are in hostile array with each other. Their missions are not in unison with each other. One is lead by the Holy Spirit, the other is lead by the prince of this world, who works through the hearts of the children of disobedience to God. Hence we have the di-

vine injunction, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a father unto you saith the Lord Almighty" (2 Cor. 6:17, 18). Bless his holy name. Amen.

—Vienna, Va.

THE PASSOVER

Homer Fosnaugh

"And the Lord said unto Moses and Aaron, this is the ordinance of the passover: there shall no stranger eat thereof" (Exodus 18:48). Who were not to eat of the passover? The answer is very positive, "No stranger." He was excluded by divine authority. Who were divinely appointed to eat thereof? The congregation of the Isrealites. Several reasons, each of which will apply to the Lord's supper, want of knowledge.

"God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). The Isrealites were instructed to state the whole grounds of service to their children. We must know Christ before we can partake worthily of the Lord's supper. "For he that eateth and drinketh unworthily, eateth and drinketh dam-

nation to himself, not discerning the Lord's body" (II. Cor. 11:29). For want of faith and knowledge of Christ when truly experienced leads to faith in him; and this faith is essential to pleasing God in any duty, and was ever so. "But without faith it is impossible to please him; for he that cometh to God must believe that he is" (Heb. 11:6). We are not saved by faith alone. "Even so faith, if it hath not works, is dead, being alone" (James 2:17). Moses through faith and work kept the "passover and the sprinkling of blood, lest he that destroyed the first-born should touch them" (Heb. 11:28). For want of personal interest. It was a great deliverance for the Israelites, and they only were concerned; therefore they only could feel an interest in it. And so deliverance from sin by Christ is

only available to the true believer. The unbeliever has no part nor lot in the matter. He is appropriately excluded from the passover in the one case, and the Lord's supper in the other. It is for the Lord's people only. The ones that come out from among the world and are staying out. "All the congregation shall keep (or do) it." It was solely for Israel under the law and only for the disciples of Christ under the Gospel. In the setting up of the ordinance, Christ administered and enjoined it on the disciples to be a perpetual ordinance until his second coming. The fact is that the Lord's supper is the connecting link between his first and second coming.

—North Manchester, Ind.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT

* * * * *

* The fire shall ever be *
 * burning upon the altar; it *
 * shall never go out (Lev. *
 * 6:13. *

* * * * *

"Now from the altar of my heart
 Let incense-flames arise;

Assist me, Lord, to offer up
 My evening (or morning) sacrifice."
 —Watts

Scripture references:
 Fire from the Lord: to light
 the altar of burnt offering
 (Lev. 9:24); to Gideon (Judges
 6:21); to Elijah (1 Ki. 18:28);
 to David (I. Chron. 21:26); to

Soloman at the dedication of the temple (2 Chron. 7:1).

Other appearances: to Moses in the burning bush (Ex. 3:2); in the fiery cloudy pillar (Ex. 13:21, 22; 14:19, 20, 24; 40:38; Num. 9:18; Deut. 1:33; Neb. 9:12, 19; Psa. 78:14; 105:39).

Isaiah's lips touched and cleansed by a live coal from off the altar (Isa. 6:5-7).

Tongues of fire on the day of Pentecost (Acts 2:3).

To keep the altar fires burning they should be fed and fanned. This may be done by:

1. Meditation.
2. Reading of the scriptures and other religious and devotional literature.
3. Association and fellowship with godly people.
4. Regular exercise in prayer.

On the other hand there are tended to smother out the fires a light, frivolous state of mind; worldly cares; worldly pleasures; worldly associations; trifling or bad reading.

Helpful Devotional Literature

The Bible, particularly the Psalms and other devotional portions.

The Hymnal—use not only to sing from in the church but to read and study in the closet.

Bible songs No. 4, and other metrical versions of Psalms.

Alone With God—Garrison.

The Family Worship—Stov-

er.

God's Minute—prayers for every day in the year.

In the Desert With God—a tract.

Let us keep our altar fires burning in our hearts and in our homes, that we may preserve our spiritual life and not grow cold (Matt. 24:12; Rev. 2:4) and finally die a spiritual death (Rom. 8:6, 13; Eph. 2:1, 5; I. Tim. 5:6; 1 Jno. 3:14; Rev. 3:1).

Daily Readings

May—

1. Saturday—Lev. 1.
2. Sunday—Gen. 6:1-22; 9:8-17. Psa. 89: 8-16.
3. Monday—Lev. 2, 3.
4. Tuesday—Lev. 4.
5. Wednesday—Lev. 5.
6. Thursday—Lev. 6.
7. Friday—Lev. 7.
8. Saturday—Lev. 8.
9. Sunday—Gen. 14. Isa. 61: 1-6.
10. Monday—Lev. 9, 10.
11. Tuesday—Lev. 11.
12. Wednesday—Lev. 12:1-13: 28.
13. Thursday—13:29-57.
14. Friday—Lev. 14.
15. Saturday—Lev. 15.
16. Sunday—Gen. 18:1-8, 16-19. Psa. 133.
17. Monday—Lev. 16.
18. Tuesday—17, 18.
19. Wednesday—19.
20. Thursday—20.
21. Friday—21.

22. Saturday—22.
 23. Sunday—Gen. 26:12-25.
 Matt. 5:1-12.
 24. Monday—Lev. 23.
 25. Tuesday—24:1-25:17.
 26. Wednesday—15:18-55.
 27. Thursday—26.
 28. Friday—27.
 29. Saturday—Psa. 105.
 30. Sunday—Gen. 28. Psa. 121.
 31. Monday—Num. 1:1-29.

With Leviticus it would be well to read Hebrews 8-10.

Leviticus

The third book in the Pentateuch is called Leviticus because it relates principally to the Levites and priests and their services. * * * One of the most notable features of the book is what may be called its spiritual meaning. That so elaborate a ritual looked beyond itself we cannot doubt. It was a prophecy of things to come; a shadow whereof the substance was Christ and his kingdom. We may not always be able to say what the exact relation is between the type and the anti-type; but we cannot read the epistle to the Hebrews and not acknowledge that the Levitical priests "served the pattern and type of heavenly things;" that the sacrifices of the law pointed to and found their interpretation in the Lamb of God; that the ordinances of outward purification signified the true inner

cleansing of the heart and conscience from dead works to serve the living God. One idea—holiness—moreover penetrates the whole of this vast and burdensome ceremonial, and gives it a real glory even apart from any prophetic significances. — Smith-Peabody Bible dictionary.

Let Children Learn

Psalm 78:1-7

C. M. D. May be sung to the tune Berne, Brethren Hymnal, No. 446.

O come my people, to my law
 Attentively give ear;
 With willing heart and teach-
 able
 The words of wisdom hear.

Chorus:

Let children learn God's right-
 eous ways
 And on him stay their heart,
 That they may not forget his
 works
 Nor from his ways depart.

A testimony and a law
 The Lord our God decreed,
 And bade our fathers teach
 their sons
 That they his ways might
 heed.

Chorus: Let children learn, etc.

He willed that each succeeding
 race
 His deeds might learn and

know,
That children's children to
their sons
Might all there wonders
show.

Chorus: Let children learn, etc.

—From Bible Songs No. 4.
Copyrighted 1909, by United Presbyterian Board of Publication. Used by permission.

Exodus—A Written Exercise

1. What is the principal event or events recorded in the Book of Exodus?

2. The principal character? Write briefly of his life and work.

3. In what miraculous manner did the Lord lead the children of Israel through the wilderness. Give reference to chapter and verse.

4. Name one or more other miracles with references.

5. Copy three choice texts and give references.

THE CHURCH

L. J. Moss

I have been impressed, for some time with this subject, because of the lightness with which so many people regard the subject. There is a great difference between the organizations which men call the church, or churches and the church of which Jesus is the head. The church referred

to in Mat.. 16:18.

What is the church? (It is that body of regenerated souls who through obedience to the Gospel of Christ, give the same light to the world that Christ gave.)

Let us look at this definition. That body of regenerated souls. Which composes the church. I will not attempt to treat the subject of regeneration. Only will say it means a thorough change from a life of sin, to a life of righteousness, or transplanted from the kingdom of the world into the kingdom of God. There are two kingdoms into which we are all classed as subjects; either the kingdom of the world or the kingdom of God. We either gather for him or we scatter abroad.

We cannot gather for him unless we have been regenerated, or born into his kingdom. (1 John 1:7) "If we walk in the light as he is in the light, we have fellowship one with another, and are cleansed by the blood of Jesus." Then we will shed forth the light to the world, the true light through Christ.

The church will have this light, and it will manifest itself.

The foundation for this kind of a church has been laid.

(1 Cor. 3:11)

It has cost the life and blood of Christ to found this church. (Acts 20:28.)

The cost of this church is too great to place all kind of material into it. A good description of the material is given in 1 Peter 2:5. Notice Spiritual, Holy, to offer spiritual offerings. Also Heb. 3:1-6 speaks of the high type of building.

Next we want to notice God and Christ those or call those who compose this church. John 15:16 says, "Ye did not choose me but I chose you." Also Rom. 8:30 speaks of our calling of God, then 1 Cor. 1:9 tells us how we get into Christ. We dare not overlook 2 Tim. 1:9-10 which speaks of our Holy calling.

I believe just a little reasoning on the texts I have here given, will clearly show all who want to know. It takes more than having our name on some church record, to be a member or a part of the Church of Jesus Christ.

Now again, do the organizations called the church in the world measure up to the standards of the New Testament

church? Just think of the pride, the entertainments, the banquets, and all the popular movements of the day, then think of the organizations or so called churches which trample under foot more of the gospel than they obey.

Then with all this (Babel) many folks want to unite all together. Tell me what you would have. Only real Babylon.

The remnant of God's people are his church, those who are regenerated and called by him.

—Fayette, Ohio.

WHAT NEXT?

Linn H. Nies

While I greatly enjoy reading every word of the "Monitor," the article in the last number by Bro. L. I. Moss, prompted me to write, with credit to Bro. Moss for the title. "What next" deserve serious thought on the part of every member of the Church of the Brethren, and especially on the part of those who are still minded to cling to the Gospel as understood and practised by our beloved Fraternity up to

1911. The changes have come so fast, and the deviation so great, that they cannot possibly go by unnoticed, and the majority of those who do notice them, do so with an extreme degree of regret. Several weeks ago I read an account in the "Messenger" of a so-called successful revival in one of the Middle States, in the Church of the Brethren, and, and in connection with many other innovations, they invited into the services what they called a "Boys' Band" to render a "Sacred Concert", and this band headed and directed, if I remember correctly, by a deacon of the church. Had an account of this been published in the public press, I hardly would have believed it, but as it appeared in our own official publication I could not help but believe it. This no doubt, is an extreme case, but we all know that such things grow from small innovations. The above incident I read, but the one which follows, came under my personal observation. Some few years ago I had the pleasure of becoming acquainted with one of our strong evangelists of my

own state. This acquaintance-ship was affected at one of our Annual Meetings. This brother was accompanied by his wife, and I was made to rejoice to see that they both fully represented the church in appearance, knowing that where they lived, a good bit of that had been lost. However, to the credit of this evangelist, I want to say, that I was told by others from the same State District, that he was doing all in his power to retain this gospel principle, and that he was gaining ground. Sometime ago I again noticed that this particular brother was holding a revival service in one of our liberal churches quite a few miles from my home, and having learned to love him and his preaching, wife and I decided to attend several of these meetings. I shall refer to only one of these meetings, which was held on a Sunday evening. These services were made up of three different meetings, the first one being held at 6 o'clock, called the "Junior Endeavor." The second was made up of young folks, mostly in their "teens". The spirit of

this meeting was very commendable, as far as the young folks taking part was concerned. They were very free in speaking and offered many beautiful prayers, but, I am sure I do not overdraw the picture, when I say that almost every design brought out by the Goddess of Fashion was to be seen. Low neck dresses, short sleeves, and in some cases none at all, and the worst of all, bobbed hair a-plenty, even such being the condition of some of the leaders. The singing was augmented by a piano, violins and some other instruments. After these meetings were over, which were held in the basement of the church, we went to the main auditorium for the regular service. This meeting was opened with special and congregational singing, with a sister at the organ who had her hair bobbed, and the singing conducted by a brother who did not have the least sign about himself as to being a member of the church, and in connection with that had a very flashy ring on his finger. An abundance of jewelry was in evidence on every hand. Kneeling in prayer has

also been dispensed with. The evangelist then preached a sermon on the Second coming of Christ, which surely was a masterpiece, and had a genuine Gospel ring, and I am positive if the congregation had caught the spirit of that sermon there would have been a repetition of the effect of Jonah's preaching at Ninevah. The salutation of the kiss was conspicuous by its absence. My observation has taught me, that when any of our congregations let go of the simple life, they go farther into style and fashion than the churches do who have never taught or practised the simple life. "What next" surely is a vital question. Under present conditions, what course is left for those to pursue, who stand firmly on this great Gospel principle? May the Holy Spirit so direct the course, that God's name may receive the glory due Him, and the few, His little flock, continue to carry out His will. It must be done. Will the few do it? God will help and bless the faithful ones. Amen.

BIBLE MONITOR

VOL. IV.

May 1, 1926.

NO. 9.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ABOLISHING THE LAW

(Part II)

"The priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). In such cases the law was changed by revision or amendment, but not repealed, e. g. the parts of the law contained in the "sermon on the mount." "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Eph. 2:15). "Having blotted out the handwriting of ordinances that was against us, which was contrary to us; and took it out of the way, nailing it to the cross" (Col. 2:14). These two passages will hardly be so interpreted as to mean the entire code delivered by Moses; for much of it is still in force, as we shall see. But, that parts of that law have been abolished, blotted out, and taken out of the way is conceded.

The ritualistic part of the law with temple service, circumcision, the annual feasts, passover, weeks, tabernacles,

new moon, and the seventh day sabbath were abolished and taken away. Hence Paul says, "Let no man therefore, judge you in meat, or in drink, or in respect of a feast day or of a new moon or a sabbath day: which are a shadow of the things to come" (Col. 2:16, 17). These being a shadow of things to come are not the real things in themselves, but shadows, and when the real things come, the shadow or type passed away. Our "circumcision is not in the flesh but of the heart" (Rom. 2:28, 29). And "Christ our passover is sacrificed for us" (1 Cor. 5:7).

The seventh day sabbath likewise, was a shadow of the first day sabbath which Jesus hallowed as the Lord's day (Matt. 28:1; Rev. 1:9).

"Blotting out the handwriting of ordinances," (Col. 2:14; 2 Cor. 3: 7-11) most certainly refers to the decalogue as having been "blotted out and taken out of the way," and yet nine of these commandments have been brought over and incorporated in the Law of

Christ, the New Testament, which James designates as the "perfect law of liberty" (Jas. 1:25). This was done by revision. (See the sermon on the mount, Matt. 5:21, 27, 33, 38, 43). Circumcision, the pass-over and the seventh day sabbath passed away by limitation: "throughout your generation" was the time limit as God gave them to Israel. So, when the Jewish nation went down these went with it.

"Carry no purse, no wallet, no shoes" (Lu. 10:4) was the Master's command to the seventy whom he sent out to preach. This law was repealed by the Master himself. "And he said unto them, when I sent you without purse, and wallet, and shoes lacked ye anything? And they said, nothing. And he said to them, but now, he that hath a purse, let him take it, and likewise his wallet, etc." (Lu. 22:35, 36). The same is true of the twelve whom he sent first only to their own nation the Jews, (Matt. 10:5) and finally to all nations (Matt. 28:19, 20).

Laws Of Moses Still In Force

"Our purpose here is to give some of God's laws delivered by Moses which in our judgment have never been annulled, but are still on God's statute book, and hence in force as delivered by his servant, Moses.

Added to the law cited above as being still in force we have:

"A woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto Jehovah thy God" (Deut. 22:5).

"A man shall not take his father's wife (his stepmother) and shall not uncover his father's skirt" (Deut. 22:30).

Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thy house divers measures, a great and a small" (Deut. 24:13). "Jehovah thy God will rise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him shall ye hearken" (Deut. 18:15).

Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. 6:5). "Ye shall not tempt Jehovah your God" (Deut. 6:16). "Ye shall not eat anything with the blood, neither shall ye use enchantments, nor practice augury. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. . . Neither shall they shave their heads, nor suffer their locks to grow long, they shall only cut off the hair of their head" (Deut. 19:

26, 27; 21: 5; Ezech. 44: 20).

"Thou shalt not kill,"
 "Thou shalt not commit adultery,"
 "Thou shalt not steal,"
 "Thou shalt not covet,"
 "Thou shalt not bear false witness,"
 "Honor thy father and mother."

We have no desire to bind a yoke on the neck of the disciples that Jesus has lifted, but if any one wishes to try to prove by the Bible it is right to refuse to do the things here enjoined, or to do the things here forbidden the Monitor will gladly give him space. If either is wrong, it is wrong because this part of Moses' law is still in force, not abolished.

Now call to mind the fact that a law making power or body only can annul a law made by it and then ask yourself when and how did God annul the laws just cited. No apostle, even can annul a law made by God, and evidence is lacking to show any ever attempted it. How much less have we power to do so.

"The law was our school master to bring us to Christ, but after faith is come, we are no longer under a school master," but under Christ and hence, living on a higher plane than the law contemplated which embraces every precept delivered by Moses and more, except such as God himself has annulled.

We have no inclination to dictate to others or to lay down a code for them, but for ourselves we see no safe way here except obedience, even though these laws and others not cited here, were delivered by Moses.

INASMUCH

The teachings of the New Testament are clear, and he who wishes to obey them cannot plead that he did not understand them. The church during much of its history has spent more time and thought than were fitting in discussing questions which had nothing to do with the salvation of man. What an amount of energy was wasted in the early church to settle the question as to whether Christ and his Father were of the same substance. We are not told whether they are the same substance or not, and the decision of the question can in no way affect our hopes, for our duty is to obey.

There were so many things taken up and discussed during the ages that it is a wonder the church has done as much as she has. And the present generation spends time in discussing theological questions which can in no way change our duty. It would be interesting to know many things which the Lord did not see fit to reveal to us; but the fact that he did not re-

veal them to us is conclusive evidence that they are of no real importance.

In the picture given of the final judgment we find that persons came up and were disappointed because they did not get what they were expecting. They were answered with an "inasmuch" as they had not done the things that it was clearly their duty to do, they must depart. And we believe that many of us will meet a like destiny unless we are more careful to do the things which so many in these days consider unimportant or non-essential for the professing follower of Christ, optional with him.

But our Master does not so deal with his children, his disciples. When he commands a thing to be done, he means that it shall be done, and that the one to whom the command is given shall do it. There are no "ifs" about it. Doing the things commanded brings happiness, leaving them undone can bring nothing but unappiness which shall last through eternity.

There are certain things which we as a church have held to until recent years. We insisted that they were necessary, and we did them. Now there are some of our number who are leaving them undone. What will be the opinion of the judge? He has said, "Do

this and live." And we have left it undone. How can he say anything but that "Inasmuch" as we left it undone the promised reward is not for us? The living happy in the other world is conditioned on doing just as he says. Outside of obedience there is no promise; and the wiser the disobedient man is, the heavier is his punishment likely to be, for he ought to have known better.

How foolish it is to say, even by implication, that God did not reveal to us through Christ what was essential for us. And if we do not believe him, do not obey him, how can he say otherwise than that "inasmuch" as we did not believe and obey, we must not expect a reward as if we had obeyed?

Can we hesitate as to where to take our stand? Do we believe or do we not believe that Jesus Christ is the Son of God and that he brought from heaven a saving Gospel? Do we believe or do we not believe that all that he commanded is essential to our salvation? As our answers are to the above questions so will we live, and so will we be judged. To disbelieve is sin, to believe and not obey is sin; and sin has no promise of anything desirable in the world to come.

"Inasmuch" as we profess to believe in the Lord, we

ought not to think it grievous that he asks certain things of us and expects us to do them so long as he leaves us where those commands are binding.

We shall not go astray, shall not fear when we come to the end of the road in this world, if we obey from the heart that form of doctrine to which we have been delivered.

The yoke of Christ is easy and his burden is light for those who serve him with love. After all, just here is the heart of the whole matter, we love him or do we not? If we love him we shall obey him; and if we do not love him we will not obey him. He has said that himself, the one who keeps his sayings is the one who loves him. The service that springs from love is the highest kind. We love him because he first loved us; and if we love him as we should we shall not hesitate to obey him in all things which he has commanded us. May he help us so to do.

THE SILENT HOUR

By Robert L. Cocklin

Our activities of life are closing and ending fast. The shades of our mortal lives invite repose. The gathering darkness woos the soul to meditation. How solemn is the

night! The stars of heaven look down upon us from their serene heights and speak to us about a place where sin is not known, and where death never enters, and sorrows of this transitory life end.

It is here where the son of righteousness has his dwelling-place, a place not made with hands and that fadeth not away, but is eternal. It is to this dwelling-place that I invite you to silent repose in your home chamber with God, to commune, meditate and pray. Here is where any man or woman has the sweetest experience of his or her Christian life—alone with God. Seldom do we find a soul that is still enough to hear God speak. God speaks to the soul in moments of reverential silence. In this life which we are living, things have become so materialistic, so ungodly, that it behooves me to invite you to a few silent moments or hours to Jesus every day. A little talk with Jesus will make it right, just right. Every day should have its quiet moments when, alone with God, the soul may meditate, with deep and silent awe on everlasting things, and unbosom itself before the Father of Spirits. This habit of reverent intimacy with God imparts that spiritual tone, that sensitiveness of conscience, that realization of the divine pres-

ence, so essential to moral beauty and symmetry of character.

If only fragments of Jesus were gathered during the wasted moments of this life when so many frivolous things are talked and acted out, which are forever lost, how much better and sweeter would our associations be with each other at all times? Forget not that our conversation is in Heaven with God at all times. A lost opportunity is forever and most dreadfully lost, because our conscience is most impressive and unjustifiable for the undone thing which clings forever and grapples with our memories.

Oh! How thoughtless the great mass of humanity is rushing on to eternity. They have no time to think of God, eternity, their own souls, their duty, or their destiny. They relish more the society and the devotees of pleasure than those whose delight is in the law of the Lord.

Christian friends, the only salvation for these eternity lost souls is for every child of God to have his silent hours with God and there pour out one's heart to God in earnest and in agony for lost souls, and pray right through to the throne of God and the portals of Heaven, and the problem is solved and the effects are bound to be

realized.

Man seldom thinks of God in his various activities of life until some affliction is brought upon him, and he feels the very life ebbing away. He sees an open grave not far ahead; he sees eternity facing him as the darkest realm of night, and no Jesus to go with him through the valley and shadow of death. How sad it must be. It is so unnatural for him to think of God now. To come into meditation with God at this point makes one feel as if he were in a room with strange company. Natural affections are gone, because he never made his abode with the Man of Galilee. This is poverty in comparison with which the lack of worldly possessions is scarcely to be named. A lost opportunity of being alone with God.

Dear friends, are your robes washed and made clean and white from the guilt of a lost opportunity to introduce Jesus to a sinner friend? It is time that all such Christians should awake from their slumbers and betake themselves to self-examination and prayer. Oh! That every man and woman would resolve that, henceforth, in the calendar of their daily duties the hour with God should have its place. Such a custom, once universally established, would work a glorious

revolution of the individual character, in family life and in every department of Christian activity. It would fill empty pews, increase the Sunday School, crowd the weekly prayer meetings, supply the church treasury, swell the missionary offerings, furnish helping hands for weary and discouraged ministers, and raise the whole tone of church life to a higher spiritual life.

Will you begin at once this habit of private prayer and meditation on some portion of God's word, and when you realize its personal benefits, commend it to others? To all who feel the impulse to do so may God give you strength to carry into immediate practice.

In Jesus name, Amen.

In the secret of His presence,
How my soul delights to dwell!
Oh, how precious are the lessons

Which I learn from Jesus side!
Earthly cares can never vex me,

Neither trials lay me low,
For when Satan comes to tempt me

To the Secret place I go.

COMMENTS ON BIBLE MONITOR FOR FEB. 1

Brother Andrew Eskildsen says "He never saw a North American Indian with a beard." The reason he did not is because they pull their

beards out by the roots; otherwise they would have beards the same as other men!

If it was the fashion of the world for men to wear beards today; most men would wear their beards. Many elders made solemn promises to wear their beards before their ordination, but afterward ignored their promise. Why?

"The Community Church," is a church without enmity. It is made up of all kinds of faiths. Therefore, not the church of Christ. A community corn husking, applebutter bioling, butchering, etc., is alright, but a community church is anti-scriptural. therefore wrong. If you doubt this, read Brother Leander Smith again on, "What Will the End of These Things Be." Many of the commands and doctrines of Christ are set aside and ignored by the community church.

Under "A Mystery," Brother Joseph Stutsman, in his presentation of the present sad state and condition of the Church of the Brethren, asks, "Who is going to explain or solve it?" We read in our Sunday School class today, "Jesus putteth forth His own sheep. He goeth before them and the sheep follow Him; for they know His voice. And a stranger will they not follow, but will flee from him: for they

know not the voice of strangers." John 10:4, 5. The trouble in a large measure is, there is too much following strangers, and too little following Jesus. But remember "Christ's sheep hear His voice and follow Him."

Brother D. F. Lepley presents some pertinent questions under: "Religion or Christianity—Which?" Any old thing might pass for religion, but Christianity means a union with Christ; bearing the image of Christ, and consists of hearing and doing all things commanded by Christ: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

"Tithing"

Under the above heading, Brother J. H. Crofford gives as much food for thought. His treatise is scriptural and sound. Read it again.

Brother J. A. Wyatt gives us something to think about under: "The Church in Apostasy." Apostasy, "The forsaking or abandonment of what one has hitherto professed or adhered to, as faith, principles, etc." The church has in many places departed from her former practice and government. Other good articles found in this issue.

Moscow, Idaho.

HEARING AND FOLLOWING CHRIST

By Andrew Eskildsen

All modern Christians seem to believe that it is right to follow Christ, but when it comes to putting this belief into practice there is much difference among us. Should we follow Christ in all things? Because he was a carpenter should all his followers be carpenters? Because he did not marry should his followers remain single? Because he had not where to lay his head should we own no property? These things pertain to this life and there is no commandment which tells us to follow Christ in such things. Neither is there any commandment which forbids us, so it seems to me we are allowed to do as we like about such things.

Jesus had to do many things in order to fulfill the law. For example: He was circumcised. Should his followers then be circumcised? Paul answers this question when he says: "If ye be circumcised, Christ shall profit you nothing." He urges us to stand fast in the liberty wherewith Christ has made us free and not be entangled in the yoke of bondage. And he further says that if we want to be justified by the law we are fallen from grace. So here is a case where we are com-

manded not to follow Christ. Where, then, should we follow him? Evidently in his teachings, for Moses says in Deut. 18:15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Peter says in Acts 3:22, "him shall ye hear in all things." Matt. 17:5 records the voice out of the cloud which said: "This is my beloved Son, in whom I am well pleased; hear ye him." And Jesus himself says: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24.

In view of all this evidence it would seem that modern Christians ought to agree about hearing and following the teachings of Christ. But they do not agree. Some act as if the words of Christ are out of date and that something new is needed. A Methodist preacher made a statement for a secular paper in which he says: "Some folks are standing today where God was a century ago wondering why he is not with them. He has moved on, expecting us to follow. Let us not be afraid of new ideas and methods." Is it true that God has "moved on"? Would he "move on"

after directing us to be steadfast and unmovable? If so, where is he to be found now? Jesus said: "No man cometh unto the Father but by me." Isn't this just as true now as it was a century ago? And why should we invent new things? There are many besides this preacher who think new things are needed. Not long ago the Gospel Messenger stated that when new machinery is brought into the church it should be done gradually so as not to cause friction. Wasn't there enough machinery in the apostolic church to save all who believed? If so, what need have we of more machinery? Those who invent new things must think they know something. Paul says: "if any man thinks that he knoweth anything he knoweth nothing yet as he ought to know."

Jesus said that "all men should honor the Son even as they honor the Father." How can we honor the Son better than by hearing and following him? Many honor him with their lips by saying that he is the greatest teacher who ever lived. But isn't their heart far from him when they want to follow new things? I am afraid that those who invent new things will suffer loss for Jesus said: "Every plant which my heavenly Father hath not planted shall be rooted up."

But the wood of the Lord endureth forever. Let us cling to that which is durable.

Mt. Hebron, Calif.

CONDITIONS BRING QUESTIONS FOR MEDITATION AND PRAYER

By F. B. Surbey

Having read an article several weeks ago on "What Is Wrong With Our Church," we were made to think, and forced to conclude that there is something wrong since there is such a lack of unity, peace, gospel simplicity, growth, both numerically and spiritually, wholesome church influence, individual sincerity, and many other things. The writer of the above named article seemed to imply that good shepherds would make good sheep and then wrongs would be righted.

There are causes for existing conditions and may be some of them are: (1) A lack of love for the Bible, the church, and souls, as manifested in parents by not reading and teaching the Bible to their children, emphasizing the divine institution of the church and her value as a life-boat in which we can be fed, protected, trained and helped to work out our salvation as outlined by the captain, Jesus. Children should be taught respect and sacrifice

for, and obedience and loyalty to the church, rather than hear, as sometimes is the case, disrespectful talk of her principles and methods, and her loyal members. Parents should not hold their children above the church, nor justify them in their willful and premeditated sin and disloyalty by the unconscious mistake of some other member.

(2) A lack of teaching applicants before baptism, the gospel principles of complete surrender, a transformed life, enlistment and service in the church army under the new king; and then after baptism the doctrines and ordinances of the church, her conference decisions and the way to develop the spiritual life, and thus fortify them against the influences of a sinful world. A. M. minutes Art. 13-1926, Page 153 Latest Book.

(3) A lack of proper church government as shown by the violation of such conference decisions as article 4, 1918, page 14; art. 4, 1883, page 21; art. 30, 1882, page 36; sec. 3, 1907, page 39; art. 13, 1893, page 194, and decision of 1911-1917 reprint especially Nos. 8 and 9, page 213. Latest revised minute book.

This brings on not only disloyalty to the church but a violation of scriptures named in above conference decisions and

also others as: Heb. 13:17; 1 Cor. 1:10-13; Rom. 16:17-18; Matt. 18:17; 1 Cor. 5:5, 9, 11, 13; 1 Tim. 6:5; 2 Thess. 3:6; Titus 3:10, and the fulfillment in the future of Rev. 2:45 and 14-16.

With the disregard of conference decisions and scriptures named goes the disregard for all vows to God and the church at baptism and installation services, and for church authority and purity. Such an attitude often results in conditions where a majority of loyal members are required to yield to the wishes of a minority of disloyal members, and under such conditions how can we expect peace and unity?

Whatever the cause or remedy for existing conditions may be, such conditions bring the following questions:

1. How can we teach an occasional lesson in our Sunday school on loyalty to civil government, and at the same time permit, favor, and practice disloyalty to our Bible-authorized church government?

2. How can any official of the church conscientiously turn down his vows to God and the church, the decisions of conference, and often the majority of the local church, and permit the current of destructive worldliness, just because others do and it is the easiest way for the present?

3. How can any church official live a Christian life if his local church, either by majority or minority, prohibits him from living his vows of obedience to the gospel, and the decisions that conference requires of him?

4. If the converts of today are permitted to enter the church with their hats, bobbed hair, jewelry, lodges and spirit of despising government, will not their appearance and their spirit be the appearance and spirit of the near future church? And can our small children be saved, after they grow up, in such a church?

5. If the majority of our young ministers, after completing their school work, are not in harmony with our present conference decisions, will the church not soon have a different interpretation of the Bible?

6. If the new mission points, in the cities or in the country, will not succeed in building up a membership as defined by the conference of the Church of the Brethren and known by the world as members of said church, through her past history, practice and statement of principles, might we not as well give our mission money to some other denomination?

7. Is the church even today the same as the one with which we affiliated ourselves twenty years ago? If not, were we

BIBLE MONITOR

Poplar Bluff, Mo., May 1, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

right then or now?

8. Shall we continue still to print and circulate some of the good old tracts that set forth Bible principles and commands and our adopted methods of living them, when our present practice is so different?

9. Shall we continue to hold centennials and write histories setting forth the faith and practice of our early church fathers if we are no longer willing to keep alive that faith and maintain that practice?

10. Shall the early church fathers have suffered in Germany to found "our distinctive church" in vain?

These are serious questions. May the Lord help us to find

His answer to them.

North Canton, O.

THE NECK TIE—ITS ADVANTAGES ETC.

Cora L. Stacy

Yes, our young brethren, and some of the older ones too are wearing the necktie now. The necktie when worn right—i. e., hanging down in front where it can be seen to good advantage, has its influence.

First, it very effectively conceals the identity of a member of the despised Dunker Church! It makes one look like other people, too. In the second place it is a sign that he does not wish to be elected to any important work of the church—such as deacon, preacher or teacher, and is thereby saved from the annoyance of having to refuse to accept any of these positions, also inasmuch as he was placed "upon his honor" in the matter, it shows how much honor he has in the wearing or not wearing of the tie. Then the influence is reaching out to the young members of the opposite sex, who say that they should have the same privilege to wear whatever they please—in other words they want to be "put upon their honor" too! Then again, the wearing of the

tie by members of the Brethren Church intimates that those old brethren of two hundred years ago were mistaken about it being wrong to put on useless ornaments; also the tie helps the brethren to keep up with the times—said times having changed since the Brethren Church was organized.

And the tie when worn intelligently? helps to keep the collar straight, etc., or that is one excuse for wearing it at least. But now why should a true loyal member of the church wish to conceal his identity with the church of his choice? Why is he ashamed to look different from the world? Didn't Christ die to redeem to himself a peculiar people zealous of good works?

Now if the brethren look like the world they have lost at least some of the peculiarity that should belong to the followers of the meek and lowly Nazarene. While the peculiarity in looks alone is not enough, yet it is a visible sign. And why should a brother who loves the church and her head, not wish to work for the growth and purity of her? Why is he not willing to help

uphold the doctrine of simplicity instead of making it harder by the influence of his necktie?

These brethren every one know that the teaching of Christ and the apostles—also faithful old soldiers of the cross who established a church which was different from the world have ever been against vanity and pride and if it ever was wrong to wear useless ornaments, it's still wrong. And if Christ had intended us to change with the times he or the apostles would surely have advised us upon this subject. But instead we find that the Lord changeth not, Christ's word changeth not. Heaven and earth will pass away but our Lord's word will stand, and if we build upon the Word our house will stand. Dear young brethren, could you not forego this one little vanity for the sake of the church, and for the sake of Christ, and for the sake of souls?

Then perhaps you would see the importance of always being in shape for any service that Christ and the church might call you to!

Melvin Hill, N. C.

THE DESIGN OF THE CHURCH

Reuben Shroyer

What is the design of the church? What object had the Lord in view in establishing her upon earth? It is the conversion regeneration of lost souls. That surely is her most sublime and glorious design and should be constantly and most ardently pursued by her. The world has apostatized from God and must be reclaimed or perish. All men are by nature fallen polluted guilty sinners, and therefore must be converted, regenerated or be eternally lost.

The church possesses the only means by which this can be accomplished. Hence it follows that her great business is the conversion, regeneration of souls. And just so far as she fails, she falls short of her duty. The Christian church (or God's people) is the light of the world, but let her light be obscured, her glory tarnished, her object is not accomplished the sun is blotted from the moral firmament of the world and darkness covers the earth the world is left in ruins. The church is the salt of the earth But if this salt have lost its savor wherewith shall it be salted. Mankind will then be

left to rot in their own conception. The church is the world's only star of hope. How important then that Christians even keep the real design of the church in mind and labor for its accomplishment. No souls can be saved unless they are regenerated converted. Of this the Savior has spoken. Verily, verily I say unto thee except a man be born again he cannot see the kingdom of God. John 3:3. Without holiness no man shall see the Lord. Heb. 12:14.

Jesus says, Verily I say unto you except ye be-converted and become as little children, ye shall not enter into the kingdom of heaven. Mat. 18:3. Be ye holy for I am holy, saith the Lord. 1 Pete 1:16. The Savior has said, For what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul. Math. 26:26. And so we may ask what advantage will it be to us in the future world to have been members of the church here if we be not saved. It will be of no avail to us then to have been professors of religion. To have had fine churches, eloquent preachers, flourishing congregations and everything beautiful and good. Is it not then, ought it not to be the aim of the church to

convert, purify and fit precious souls for heaven. The question may be asked when is the church at her best state. We answer when she has within her fold the most converted men and women. It is not when she enjoys most peace, possesses most wealth, has the greatest number of learned and popular preachers, the most splendid and costly church houses that she is in her best state. She may then be in her very worst condition. What are we to understand by the scriptural doctrine of regeneration on conversion. In what sense is a Christian a new creature? Is it a physical or moral one? New faculties are not given him. But his faculties have new qualities and applications.

The man therefore continues the same as before and yet is a new creature. His soul and all its powers are the same, he has not another understanding, another genius, but these are changed in their use. His body is the same and all its senses, he is not given another tongue or other eyes, and ears. But they are now used to new purposes. He eats and drinks as before, but now when he eats or drinks, he does all to the glory of God.

They are new creatures as to religious purposes. Compare Paul before his conversion with

Paul after his conversion. If any man be in Christ he is a new creature, old things are passed away, behold all things are become new. His conceptions are new. His desires are new, his pleasures are new. The pleasures of sin he abhors. His life is new. His life now bid with Christ in God.

What means are to be used to bring about the conversion of souls? I answer, The preaching of the Gospel. The Gospel is the power of God unto salvation.

Paul said therefore we are born again, not of corruptable seed but incorruptable, the word of God which liveth and abideth forever. God uses human agency to convert men women. But while God calls men to preach his gospel I feel certain that God never called an unconverted man into the ministry. Thousands of such have rushed into it uncalled against the will of God. How shall the minister preach, from the heart, as a dying man to dying men.—He must preach the word, the whole word and nothing but the word of God, the gospel.

Preach plainly and simply ne should preach practical sermons, the solid truths of the Bible in a practical manner. Keep back no part of the truth

from fear, favor or regard to men's opinions. In the last decade of years I fear there has been too much sensational matter indulged in by preachers; not enough gospel. There has been too much of an effort for numbers, too much personal work indulged in, especially by evangelists. Young people have been coaxed, pled with and in many instances liberties offered to induce them to join the church, hence no conversion. I feel that is the cause of the serious condition at present of the Church of the Brethren. Too few converted who are members of the church. Be it remembered only converted persons will enter heaven. Let there be a greater effort to convert souls, and the results will be entirely satisfactory.

CHRISTIAN WOMEN'S RELATION TO THE SIMPLE LIFE

Ruth Drake

Women have a larger part to play in the simple life than many of them ever realize. Many, many of us would not be enjoying the peace that comes from true service to Christ, in real simplicity if we had not received the right example from our mothers. Would to God that every mother realized how far her

teachings carried through her children. If she does not teach both by word and example respect and love for Christ's commands she cannot hope to see them carried out by the coming generations. We as mothers, must, with God's help, build such a stronghold around our young people that they may be able to resist the call of the world when they are once left to decide their own questions of right and wrong.

I wonder what the effect is on our children if they know we do not believe in bobbed hair because the New Testament is opposed to it and yet we bob the babies and smaller girls hair. We probably think "Oh well they are little and they will let it grow out when they get big" but I am afraid Satan smiles to himself whenever he gets a Christian mother that way about bobbed hair. Some say that if we are too strict with children when they are young they will be more likely to rebel at the commands of the Bible than if we allow them more freedom. Such is the exception rather than the rule for we cannot expect children to believe what they have not been taught. If Christian women everywhere were following Christ's commands regarding the simple life it would be a wonderful incentive

for the younger girls to fall in line. It is the half-hearted service and the attempt of so many to be Christians and yet follow all the fashions of the world that lead our young people astray. Suppose a mother talks "the simple life" to her children and yet when she makes her own or their clothes she follows all the latest styles, and adds all the unnecessary trimmings Madam Fashion demands. You can answer the question without any aid as to what the result will be. The simple life will not mean anything if practice does not proceed teaching.

The story was told recently of a Dundard mother who with her daughter was entertaining a lady of the world one afternoon. During the conversation they were admiring the lady's hat and the mother told her daughter to put it on. She then told her how nice she looked in it. The result was that in a short time the daughter was wearing a hat. Who was to blame? If the Christian women of today who are lamenting the fact that the Dundard church is getting away from the simple life would only do more by example it would help in future years.

Can we expect our girls to keep their character clean if we as Christian mothers allow them to wear the sleeveless dresses and immodestly low necks of today or do the same ourselves? How can they know the danger of wearing their dresses in that condition if we sanction their actions and do not explain? If they go wrong at whose door do you think God will place the blame?

Dear Christian mothers let's make the most of those few sort years when the boys and girls are entirely under our care. The old adage, "As the twig is best so is the tree inclined" is not so far wrong after all. The Catholics say, "Give them a child for the first six years of its life and they are sure of its being a Catholic the rest of its life." If that is true of them what is the matter with our training mothers and fathers, too?

Now dear Christian women who are not mothers don't think you have no responsibility. Your influence is being thrown on all sides and some younger girl is watching you, thinking to herself that you are her ideal and if you side-step she is apt to do the same. May God help each of us as

Christian women to see the responsibility which Christ has placed upon each of us. He depends upon his children here in this world to carry out his work. How it grieves our

mother hearts when our children disobey and how much more must it grieve Christ's great loving heart when we disobey.

Pioneer, Ohio.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

Over one hundred and twenty years ago, there was started a movement, The British and Foreign Bible Society, in London, England, the influence of which has increased as the years have passed, and has reached nearly every land and race of people on the globe. In this article we will show only one phase of the work of the Bible Societies, that of getting the Bible into the homes and hands of peoples of every race.

The Bible societies do more than finance Bible translation and print all kinds of editions of the Bible, big and little, and sell innumerable copies. They promote its sale through peddlers of the Book, "Bible Vagabonds," "Christ's Wanderers." No chapter of Christian heroism is more splendid than that which recounts the story of the colporter, humble like his Master and, like his Master, going about to do good. The colporter is ubiqui-

tous. You cannot lose him. If you ascend to the frozen North, he is there; if you bury yourself in the steamy depths of a South American river forest, he is ahead of you; if you climb the Himalayas, and penetrate some high pass in Tibet, you will find his footprints. On his bicycle he hums along the highways of the West; on his snowshoes he finds the lumberjacks in the big timber; in his trusty Ford he skims over the plains. He paddles down still rivers in an African dugout, or packs his Bibles on a Russian sled in the frozen fastnesses of Siberia.

These colporters are of all races as well as in every nation. They are the "John the Baptists" who prepare in the desert a highway for the missionaries.

* * *

It was a Chinese colporter who reported, "When I came to the villages I had often been

before, the children ran to me, crying, 'The man with the Heavenly Books is here.' "

It was another Chinese colporter, Khoo Chiang Bee, of Singapore, who took long journeys to Sumatra and Johore. This necessitated his leaving his wife and family for months while he carried the Bible to hostile Moslem villages, and actually succeeded in selling 12,700 copies of the Scriptures.

It was a Bulgarian colporter who came upon a gipsy camp and read the Gospel to the gipsies until midnight, with the result that they bought all his store of Testaments and Psalters.

It was a Belgian colporter, Canfriez, who got up every morning at four-thirty, for nine days in succession, that he might sell his Bibles during the popular pilgrimages near Namur.

It was a Manchurian colporter who preached daily and sold Bibles at the Mongolian temple fair where 2,300 Buddhist Llamas were assembled.

It was a Tamil colporter in South India who gave Gospels to some palm-climbers in exchange for cocoanuts because they had no money.

It was Old Kim, the tiger hunter, whom Bishop Lambuth met in Korea, "a grizzled old man with weather-

beaten face and sunburned neck and shoulders furrowed by the claws of more than one tiger.

" 'What have you in your bag, Brother Kim?'

" 'Ammunition,' was his laconic reply with a smile, as he showed his New Testament and hymn-book.

" 'Do you no longer hunt tigers?'

" 'No, Moksa; I am hunting men.' "

It was a Chinese colporter who sold himself as a slave so that, in the hold of a coolie ship on the voyage to South America, and in the mines, he might tell his countrymen of Jesus.

They were Tahitian sellers of the Book whose canoe overturned one day in the boiling surf two miles off shore. When William Ellis went to their rescue, he found the men supporting themselves on their paddles. They said that when the canoe sank they forgot to be afraid of the sharks, because they were thinking about their Bibles, carefully wrapped in cloth and tied to the mast.

It was English George Borrow, most noted of colporters, who edited the Manchu New Testament, in St. Petersburg, took journeys that carried him to the remotest parts of Spain, and out of these voyages wrote

his famous and altogether delightful "Bible in Spain."

It was a Greek colporter who visited every house in Athens in 1913.

In Japan, through the co-operation of the missionaries and the churches, a copy of the New Testament has been given recently to each of the twenty-six thousand prisoners in the part of Japan served by the American Bible Society. The great undertaking was conceived in the heart of a humble Japanese colporter who went out to walk one Sunday morning and passed by the big prison in Kofu. As he thought of the wretched prisoners within the gloomy pile, a voice seemed to say,

"Tomorrow go there with your Bibles."

He secured permission of the prison officials to present each of the eight hundred prisoners with a New Testament, if the books could be given free of charge. Confident that the Lord would supply him with the funds, he stepped into the store of a prosperous merchant—not a Christian—and told him his story.

"That is just what I would be glad to do! I will give you the money," said the merchant.

Within a week, several carloads of New Testaments were

at the prison gate; and the surprised official, who had never expected that his conditions could be fulfilled, was saying, "Why is it that you have worked with such energy, baffled by no obstacles, to do this thing for these miserable men? I cannot understand it."

For over an hour the colporter opened the Scriptures and preached unto him Jesus. With tears in his eyes, the official said, "Thank you for what you have done. I have known little about Christianity, but now for the first time I have some understanding of the true spirit of your Christ."—Clipped from The Youth's Counsellor.

WATCHFULNESS

J. H. Beer

What! could ye not watch with me one hour? Watch me one hour? Watch and pray that ye enter not into temptation, the spirit indeed is willing; but the flesh is weak. Matt. 26:40-41.

The command is one of the key words of Christ to his disciples, prayer is no stronger emphasized in the New Testament than the command to watch, it means alertness, wakefulness, against indifference and drowsiness.

The command indicates dan-

ger, that we are in the midst of foes and need to be constantly on guard, it calls for examination, there is no precaution for examination, there is no precaution for spiritual safety more often neglected, and with greater disastrous results than the examination of our inmost thoughts, and motives, and the inner tendencies of ones life.

Solomon, once said keep thy heart with all diligence, for out of it are the issues of life, Jesus taught the Pharisees, that it is not anything without the man that defileth him, but that which proceeds from within out of the heart.

For from within out of the heart proceed evil thoughts, fornication, theft, murders, adulteries, coveting, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness, all these evil things proceed from within and defile the man, (Math. 7:21-23).

What a frightful brood of unclean things thus to be hatched in the human heart, here are a dozen things enumerated by Christ, of which any one is enough to keep a man or woman out of heaven.

It is clear from the scripture that the things we do are the outgrowth of the thought that preceded the act, the duty of every Christian is to watch

his thoughts and desires, so he may bring every thought into subjection to the will of Christ.

Here is the battle ground, the field of victory, or defeat, the struggle is between right and wrong, between the flesh and the spirit (Rom. 8:6-9) For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.

So they that are in the flesh cannot please God, but ye are not in the flesh but in the spirit if so be that the spirit of God dwell in you.

All this cheap talk about professors of christianity mixing the things of the world that are the outgrowth of the carnal mind with their religious life is a delusion, for if ye live after the flesh ye shall die, all evil thoughts and desires before they become manifest to should be nipped in the bud, our lives.

Tell me, you who profess christianity and attend the theater, the movies, the card parties, the smokers, the lodge and their banquets, the church fairs, and church socials, etc. What have you given up for Jesus, what have you denied yourself of or what have you

given up for righteousness?

In talking with a deacon about the evils that are being tolerated in the church, said he did not bother himself about these things he had his own soul to save, and others had to do the same. I said you are your brothers keeper, and you are under obligations to hand the church to rising posterity and generation in as good a condition at least as you found it, one cannot evade persoality, Eze. 3:17, 33:7. What I say unto one I say unto all; watch.

Denton, Md.

COME OUT OF HER, MY PEOPLE.

Wm. Root

Dear Brethren and Sisters in Christ Jesus, greeting:

You who are Bible readers know how Abraham and Lot started out for God and how they separated; Abraham choosing the hill country away from sin. But Lot chose Sodom, that wicked city. Brethren, beware; when a church member chooses the world, right there his influence for God ends. We have no record of Lot saving souls for God while he was in Sodom. Neither can men and women lead souls to Christ as they should, so long as they are in sin. You remember how Abraham met

God's angel and how he plead that God would spare Sodom for the sake of Lot. And had it not been for the Faith of Abraham Lot might have been destroyed in sin. O how the faithful of the Church of the Brethren should plead with God that our dear church be not destroyed because of those who are in sin. Many are in Sodom (which represents sin). Some go to the picture show and endorse it. Others attend the dance, others go to the circus, still others belong to secret orders. Now brethren, we who know God's word know the above things mentioned are of the world and the scripture says that whosoever is of the world is none of his. Ye can not serve God and mammon. You remember how the angel called on Lot and told him to get out of Sodom, for God was going to destroy the city and that if he had any friends there they had better get out. So Lot goes to his people and tries to lead them out but they wouldn't hear him. Just so with you dear church members, if you are in Sodom and you try to win a soul to God they will think you are crazy, just as those men did of Lot. "We are just as good as you are," they will say. The angel says make haste Lot, take thy wife and thy two daughters and flee for your lives, but he

lingered. O how some church members love to linger in sin. But brethren, let us take them by the hand and lead them out as the angel did Lot. But some will say "your standard is too high. We've got to have a good time." Let me say to you, if that is the way you feel in your heart, it is good evidence you never knew God. The one of God is thinking "what can I do for my Master"? Of course you can go on in your sins if you will, but know ye one thing, I have warned you who read this and would to God that every member of our church might read this, so that no one could meet me in the judgment and say to me, "why didn't you tell me?"

Dear church member, I love your soul. But know this, if you are in Sodom and stay in Sodom you will perish with Sodom. If you are in the world and continue therein you will be destroyed with the world.

—Great Bend, Kansas.

THE HOLY SPIRIT AND THE MONITOR.

W. Y. Smith

Office of the Holy Spirit. Let us see what the office is ac-

ording to the word of God. And may our dear Editor, Bro. Kesler and all of us be in possession of the Holy Spirit as was Paul. (Acts 19:11-12). And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick, handkerchiefs or aprons, etc. May the Holy Spirit guide us in the way of all truth. But let me quite: "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth. (II Tim. 2:15). "Now if any man have not the spirit of Christ, he is none of his." But, says one, that does not concern me, just so I live right. Dear reader, we are to "try the spirits whether they are of God, for many false prophets are gone out in the world." Christ instituted the commandments and men break them and drop them out one by one. If he wants them left out he would have said so.

The Monitor.

Now let us see what the Monitor is doing for us. It publishes our articles, and furthermore keeps us in touch with the Church. God bless the edi-

tor and the Bible Monitor. Its articles show the difference between the two elements in the church, North-South, East and West.

The Monitor is so good to keep us posted. And creates interest in searching the scriptures. Let us "search the scriptures for in them ye think ye have ternal life and they are they which testify of me."

—Tonasket, Wash.

PERILOUS DAYS.

(Selected by C. F. Rush)

Dread signs denote the woeful age,
Described upon the sacred page;
God did the holy men inspire
To tell us of these dangers dire.
The beast comes up with mighty sway
To lead me ndown destruction's way;
An angel form in dread disguise,
With fluent speech and charming eyes,
With horns to match the harmless
lamb,

And millions fail to see the sharm;
With dragon's voice and hellish power,
Beware ye saints it is his hour!
Such are his deeds and wonders dark.
And all the world receives his mark;
Stand clear from all his vile intrigues,
Lest we must share his dreadful
plagues,

Delusion like a current, strong,
Now sweeps the multitude along;
These wonders charm the curious
eye,

They spurn the truth and heed the
lie.

A dread commotion fills the world,
The flags of battle are unfurled;
Terrific storms with angry roar
The raging elements at war.
What dark forebodings fill the mind,
What desolation of mankind!
The Lord will come in flaming fire,
And terrible will be his ire.
His power shall the heavens shake,
Earth's mighty men shal fear and
quake,
His vengeaunce shall unsheath the
sword,
And sin receive its grim reward.

—Route2,

Silver Lake, Ind.

OBITUARY

George W. Bohner, only son of Nathan and Catharine Bohner, was born in Hillsdale, Mich., April 22, 1866, and died at the University Hospital at Ann Arbor, Mich., April 14, 1926, aged 59 years, 11 months and 22 days.

He was married to Salome Hoch, May 24, 1888. In early life he united with the Church of the Brethren. To this faith he remained true until death. Funeral services were conducted in a Methodist Church near his home north of Pioneer, O., by J. W. Kiser and the writer.

L. I. MOSS.

BIBLE MONITOR

VOL. IV.

May 15, 1926.

NO. 10.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THAT EVERY MOUTH MAY BE STOPPED.

In our investigations, a point is always reached when human reasoning and argumentation must cease. When God speaks man must be still. God's word on any question is final. In our eagerness to maintain our position, however unreasonable or unscriptural, or to evade an issue, however plain and easy to see, there is always a strong temptation to resort to sophistry, or to wrest the scriptures. Happy the man who can acknowledge and face defeat rather than do these things!

In conversation with the Professor in a Teachers' Institute relative to some questions the students were depositing in the question box to be answered Friday afternoons, he said, "Well, if they put any questions in the box that I can not answer, I hope I'll have grace enough to say I don't know." What a great idea! Grace enough to say, I DON'T KNOW!

With reference to some things that have been engag-

ing our attention recently, Paul said, "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God." (Rom. 3:19) "What things soever the law saith", (not said) it saith (now) to them who are (not were) under to law; that all the world may become (not might) guilty before God." When God makes a law, he alone can repeal that law, and it is futile to attempt to have, or wish it otherwise. "I am God, I change not," saith the Almighty. So when God speaks we cannot, with all our reasoning change his word. "Every mouth must be stopped and all the world," that gainsays, "become guilty before God." The world, today, is under every law God ever made which he himself has not annulled

"Whosoever thereofre shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach

them, he shall be called great in the kingdom of heaven." (Matt. 5:19) Whatever this may mean, I presume most of us would prefer to be of the second class, those who "do and teach them". "For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." (v. 20.)

The righteousness of the Christian may not be entirely, **UNLIKE** the righteousness of the Scribes and Pharisees, but it must exceed it, and merely being a Scribe or Pharisee, did not, of itself, bar them from heaven. Nicodemus or any other Pharisee, could go to heaven by the new birth and right living.

Our righteousness must embrace every principle of righteousness contained in the law and more too, if we get to heaven.

That Jesus in these two verses refers to the law of Moses is made certain by reference to verses 21, 27, 33, 38 and 43, in which he refers specifically to certain statements in that law. And Paul says, "By the law is the knowledge of sin," and "sin is the transgression of the law," and "I had not known sin but by the law." We would not under-

stand from this that knowledge of ALL sin comes thru the law, but **SOME** of it does, or that ALL sin is transgression of the law, but **SOME** sins are. Because grace contains many additional laws, the violation of which, is sin, and all the world who disobey those laws, "because guilty before God." So that, when God speaks thru Moses, the prophets, or Christ, we shall do well to stop our mouths and go forward in obedience to all such laws as he himself has not annulled.

A MAN'S THOUGHTS

From our reading we have selected some words which seem to us worth passing on to readers of the Monitor. We give a few of them, as follows:

Those who claimed descent from the families whose original possessions were in the neighborhood of Bethlehem, crowded the whole of the small town; and in the stable of the inn or caravansary was born **THE CHILD**, whose moral doctrines, if adopted throughout the world, would destroy more than half the misery by destroying all the vice and mutual hostility of men and who has been for centuries the object of adoration, as the Divine Mediator between God and man,

throughout the most civilized and enlightened nations of the earth.

—:—

At this period the power and influence of John over the public mind were at their height; Jesus, humanly speaking, was but an unknown and undistinguished youth, whose qualifications to maintain the higher character were as yet untried. John, however, cedes at once the first place in the strongest language, he declares himself immeasurably inferior to Him, who stood among the crowd, unmarked and unregarded; whatever his own claims, whatever the effects of his initiatory rite, Jesus was at once to assume a higher function, to administer a more powerful and influential baptism. This has always appeared to me one of the most striking incidental arguments for the truth of the evangelic narrative, and consequently of the Christian faith. The recognition appears to have been instant and immediate. Hitherto, the Baptist had insisted on the purification of all who had assembled around him; and, with the commanding dignity of a Heaven-commissioned teacher, had rebuked, without distinction, the sins of all classes and all sects. In Jesus alone, by his refusal to baptize Him, he acknowledges the immaculate purity,

while his deference assumes the tone of homage, almost of adoration.

—:—

Nicodemus had hitherto been connected with the Pharisaic party, and he dreaded the jealousy of that powerful sect.

The popular and accessible demeanor of Jesus showed at once that he had nothing in common with the spirit of this predominant religious faction. Nicodemus, therefore, chooses the dead of the night to obtain his secret interview with Jesus; he salutes him with a title, that of Rabbi, assumed by none but those who were at once qualified and authorized to teach in public; and he recognizes at once his divine mission, as avouched by his wonderful works. But, with astonishment almost overpowering, the Jewish ruler hears the explanation of the first principles of the new religion. When the heathen proselyte was admitted into Judaism, he was considered to be endowed with new life: he was separated from all his former connections; he was born again to higher hopes, to more extended knowledge, to a more splendid destiny. But now, even the Jew of the most unimpeachable descent from Abraham, the Jew of the highest estimation so as to have been chosen into the court of Sanhedrin, and one

who had maintained the strictest obedience to the Law, required, in order to become a member of the new community, a change no less complete. He was to pass through the ceremony emblematic of moral and spiritual purification. To him, as to the most unclean of strangers, baptism was to be the mark of his initiation into the new faith; and a secret internal transmutation was to take place by divine agency in his heart, which was to communicate a new principle of religious life.

—:—

The martyrdom of Stephen led to the most important results, not merely as first revealing that great lesson which mankind has been so slow to learn, that religious persecution which stops short of extermination always advances the cause which it endeavors to repress. It showed that Christian faith was stronger than death, the last resort of human cruelty. Thenceforth its triumph was secure. For every death, courageously, calmly, cheerfully endured, where it appalled one dastard into apostasy, made, or prepared the minds of a hundred proselytes.

—:—

Nothing is more remarkable than to see the horizon of the apostles gradually receding, and, instead of resting on the

borders of the Holy Land, comprehending at length the whole world; barrier after barrier falling down before the superior wisdom which was infused into their minds.

—:—

St. Paul alone stands out in the fuller light of authoritative and documentary history. He is in all the great capital cities of the West; in all the great centers of civil, of commercial, and intellectual greatness; in Antioch, in Ephesus, in Corinth, in Athens, in Rome. He is among barbarians at Lystra, in Galatia, in Melita. He is the one active ruling missionary of what we may call the foreign operations of the Christian Church.

—:—

The resurrection of Jesus is the basis of Christianity; it is the groundwork of the CHRISTIAN doctrine of the immortality of the soul.

PRIDE

By J. F. Britton

The words pride and proud, are correlative words, and in their meaning they are synonymous. The writer has often wondered what there is in pride, or about pride or around pride, that is so repugnant, repulsive and offensive in the sight of Jehovah, that he hates

a proud look? No where in the Bible do we read that God hates the look of a drunken man, nor a man that is defiled with tobacco nor a blasphemer. But we do read in the Bible that God hates a proud look. And if a proud look is disgusting and detestable in the eyes of Almighty God, what must pride be in its full developed capacity? Pride is associated with the most heinous and hideous crimes that is committed by both men and women. Pride is classed with "arrogancy, an evil way, and a froward mouth" (Prov. 8:13) "Pride goeth before destructions, and an haughty spirit before a fall." (Prov. 16:8) Pride is a companion and sits on the front seat of liars, murderers, deceivers, evil doers, traitors and the abominators that sow discord among brethren. "These six things, doth the Lord hate: yea seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief; a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 16:16-19) Thus we see that Pride stands at the head of that nefarious host of wicked doers. But who can fathom, or depict and disclose the awful consequences and the inde-

scribable sorrow and trouble, the fruits of those who feigned themselves to be men of God, that have sown discord in the church, which has virtually depreciated and incapacitated the church in her Christian virtue and spiritual influence? Hence we are facing a crisis that is going to determine whether the Church of the Brethren will continue to stand for a whole Christ and a full Gospel. Pride is a carnal propensity, and if not restricted will soon develop in arrogancy and rebellion against sacred government.

Paul says, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8:7, 8) Jesus recognized those irrefutable facts when he associated and classified pride as a product of a carnal heart. "For from within out of the heart of men, proceed evil thoughts, adulteries, fornications, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." (Mar. 7:21-23) So we see that pride is listed in the Bible as a delusive and a deceitful sin, and full of satanic virus which is exceedingly dangerous.

In speaking of the various qualifications of a bishop, Paul says he should not be "a novice, lest being lifted up with pride he fall into the condemnation of the devil." (I Tim. 3:6) But alas, how sad and deplorable it is that so many of our bishops are the victims of pride. When by Divine inspiration John was elevated to a point where he got a vision of the great streams of iniquity and the storms of sin as they flow out over the world, we hear him cry out saying, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world, and the world passeth away, and the lust thereof." (I John 2:16, 17) Hence we see that pride is coupled with lust. And James says, "When lust hath conceived, it bringeth forth sin: and sin, when is finished, bringeth forth death." (James 1:15) And is it not true? When pride hath conceived, it bringeth forth worldliness and ungodliness. And when worldliness and ungodliness are finished they bring forth woe and indescribable sorrow in a Christless eternity. To prevent smallpox and other contagious disease from spreading, our medical authorities through legislation use prohibitory measures to sup-

press those hurtful and destructive diseases. It occurs to the writer that the church should exercise as much judgment and wisdom as our doctors do. If our doctors deem it necessary to quarantine against contagious diseases, why not the church adopt some prohibitory measures to suppress that old Hydra-headed monster Pride in the church? Will the church arise to her great task and cleanse herself of the evil of pride? He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3:13) "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." (Rev. 3:21) Oh, God, increase our faith, and give us grace and strength to overcome pride and all other sins, that make us unworthy of that crown of unfading glory. Amen.

—Vienna, Va.

NOTICE

It has been decided to have a barn meeting on the first Sunday afternoon in June at 2 o'clock P. M., and again the first Sunday in July at same time on the farm of Henry Kegerreis, directly one mile east of Jonestown, Lebanon

County, Pa., in support of the Bible Monitor Principles.

For the benefit of those interested living in other counties, will say the place of services is located one mile from the State Highway leading from Harrisburg to New York via Jonestown and Hamburg being 28 miles east of Harrisburg.

For further information address below:

Henry Kegerreis,
Jonestown, Pa.

SHALL WE EXPEL OR FORGIVE?

By Andrew Eskildsen

A writer in the March 1 issue of the Monitor referring to I Cor. 5:12, 13, says that the church should discipline her members and put away the wicked persons, provided they will not repent of their evil doings and do so no more. Another writer in the same issue and referring to the same scripture demands unconditional expulsion as punishment for the sin of fornication and that the church is in apostasy because she now retains those who confess their sin. This shows that there is a difference among us in regard to this matter.

No doubt all of us agree that

gross sin with no thought of members who are living in repenting should be expelled as directed by Paul. But what about those who confess and forsake their sin? Should they also be expelled? Paul does not say that. He says: "Purge out the old leaven." This the church must do if the individual is careless and neglects to purge himself. But if a man purge himself, "he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:21. And I Cor. 11:31 says: "For if we would judge ourselves, we should not be judged." But perhaps some will say that this is all right in small matters, but does not apply to so grave a sin as fornication. Well, let us see. In I John 1:9 we read: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Who dares to say that the word "all" does not include fornication? And if the Lord forgives the sinner, how dare we refuse to forgive? If we refuse to forgive how dare we pray, "forgive us as we forgive"? Jesus said that if we forgive we shall be forgiven, but if we forgive not we shall not be forgiven. And since all of us need forgiveness none of us can afford to refuse to forgive others. But perhaps some

will still say that I Cor. 5 teaches unconditional expulsion. But what about David's sins? His sins were as great as those mentioned in I Cor. 5 and according to the law he was worthy of death. Yet he obtained forgiveness because he confessed his transgression unto the Lord. In Proverbs 28:13 we read: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Is it showing mercy to expel those who confess and forsake their sins? I heard of a case where a brother was expelled after having made a voluntary confession. He never afterwards came back to the church. Was God's will done in this case? If the brother perished, did not satan "get an advantage" of the church? (2 Cor. 2:11) It is not God's will that any should perish, but that all should come to repentance. Paul points out in 2 Cor. 2 that there is a time to forgive and comfort those who err, lest they "be swallowed up with overmuch sorrow."

Let us notice that the verb "is" in 1 Cor. 5:1 and the verb "be" in the 11th verse are both in the present tense. In such cases the church must expel the unrepentant sinner to keep herself pure and also that the spirit of the erring one may be saved. But if the erring one

confesses and forsakes his sin it seems to me that he has the promise of God's forgiveness and then belongs to the class that is mentioned in 1 Cor. 6:11. Here the verb "were" is in the past tense: "And such were some of you: but ye are washed." Those who are washed are clean. They do not corrupt the church with "old leaven".

It seems to me that it is a mistake to emphasize the sin of fornication and overlook the other sins that are mentioned together with it. In 1 Cor. 6:9, 10 it is mentioned together with nine other sins. The scriptures seem to regard covetousness as just as great an evil as fornication. Yet the church seems to wink at this sin. I have never heard of any one being disciplined or expelled for this sin. We are told not to judge according to appearance but to judge righteous judgments.

—Mt. Hebron, Calif.

THE GRAFTING INTO CHRIST

D. W. Hostetler

In the eleventh chapter of Romans, we have a striking lesson on the subject—Paul brings to an end his great exposition of God's dealing with the Jews.

The original stalk is Abraham, Galatians 4:6, 7, 8, and 9. Abraham believed God, and it was accounted to him for righteousness. And they that are of faith, are the children of Abraham.

And the scripture, foreseeing that God would justify the heathen (Gentiles) through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed." So, they that are of faith, are of the same stalk.

In the first chapter of Matthew, he traces the genealogy of Christ through forty-two generations to the original stalk Abraham; hence, the Jews, the natural branches, had an inherent right to Christ. They were the natural branches because they grew out of the original stalk.

Romans 11:17: "And if some of the branches be broken off, and thou, being a wild-olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree; then he warns the wild olive tree not to boast for he is not bearing the root, but the root him. Thou wilt say then, the branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branch-

es take heed lest he also spare not thee.

Then, in verse 22, he tells the wild olive branch (the Gentile) to continue in the vine; otherwise, they would be cut off also. A remnant of the Jews believed, but as a nation, they rejected, and were cut off.

Now comes the grafting in of the Gentiles in Acts 15:7. Peter tells how God made choice that by his mouth the Gentiles should hear the Gospel and believe; then in verses 13 and 14, James re-affirms this same truth of how God visited the Gentiles to take out of them a people for his name; and in Galatians 3:13, 14: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written. Cursed is everyone that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Read verse 16, then turn back to Isaiah 54 and read how our sins were laid on Christ and he hath borne our grief and carried our sorrows; how he was smitten, stricken, afflicted, wounded, and bruised for our iniquities. It was our sins that helped to bruise the son of God, and in the grafting in, the wound in Christ is healed; and we go free from this affliction. Now as to the

law regulating this grafting in of the Gentiles, see Matt. 28:19, Mark 16:16, John 10:9, Romans 6:3, 4 and 5, Col. 2:11, 12, 13, St. John 3:1-5, Galatians 3:25, 26 and 27, Ephesians 4:24, and Coil. 3:10.

Now in Romans 11:23, Paul brings to us a vital point in the work of grafting in to Christ. He is speaking of a branch being cut out of a wild olive tree and grafted into a tame olive tree contrary to nature; for, to graft a wild scion shoot or twig into a tame olive tree and yet grow tame olive fruit, is contrary to nature. The natural result of this grafting would be that the scion would grow fruit of its own kind. But in the case of the Gentiles, the order is reversed. Instead of the Gentiles bringing fruit of their own kind, they bring fruit after Abraham's kind, the fruit of righteousness which is the fruit of the tame olive tree. In St. John, chapter 15, Jesus declares himself to be the vine, and he grew out of the original stalk. In verse 2, he says, Every branch that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth, that it may bring forth more fruit. Here, I believe, is where the church is losing, for she has quit pruning. Discipline is almost a thing of the past in the church, and this accounts for the

worldliness which is nothing more than wild olive fruit. I have been wondering if the church has not some other wild olive fruit in the form of secret orders. And what about banquets, pie suppers, ice cream socials, and a great many other things among us? And how about the fashionable dressing—sisters wearing hats and following the styles and fashions and brethren wearing fashionable clothing and neckties, and both sexes wearing gold for adornment?

Now I think we need to stop and consider where we are going, and come back to Galatians 5:22, 23. But the fruit of the spirit is love, joy, peace, long - suffering, gentleness, goodness, faith, meekness, and temperance. Against such there was no law.

—Bennetts Switch, Inadian

ENFORCING DISCIPLINE

Wm. P. Bosserman

Enforcing discipline on a large scale is justified though done to discipline those who enforced discipline on a small scale and that in accord with decisions of A. M.

It is a capital crime to take the life of one individual or the lives of a few individuals but when the higher authorities act in the name of war it

becomes, at least justifiable by the carnal mind.

We, as a religious body, condemn such logic. Do we not act similarly when we authorize a few persons to enforce discipline on a larger scale?

The local church attempts to correct erroneous conditions and finally resorts to enforcing discipline in harmony with decisions of A. M.

Through the persuasion of a few individuals the higher authorities undertake to correct that local church by enforcing discipline implying that the local church has no authority to enforce discipline unless A. M. sends a committee to direct them. Is that the teaching of Matt. 18 or of A. M.?

In 1912, there was much said about the "may" and "shall" privilege and duty of churches using discipline. In 1925 A. M. sends out a committee to discipline a local church because she saw the necessity of administering and enforcing discipline on some of her members.

The committees report shows by their "findings" that charges which had been preferred against the elder, were not sustained, and then asked the church to receive such persons back into full fellowship asking no confession of those who preferred said unsustained charges, and without their com-

plying with the requirements made by the church previous to their expulsion. Does such procedure harmonize with Matt. 18?

Does a local church have any authority?

Does refusal to accept such report endanger the membership of those who thus refused to accept? Among the number who refused to accept were four elders, three deacons, one minister and the majority of the members—only four members accepted it, also those who had been disowned.

Again, is it reasonable that a committee, though sent from A. M., can, in a few hours "Read between the lines", and render a fair verdict, in a case that has been accumulating for two years? Is it not presumptuous to thus render judgment against a church that is standing on the decisions of annual Conference?

Does art. 10, 1876, p. 83, where "Many souls are at stake" afford more pleasure to enforce discipline than art. 18, 1880, p. 83 where a few souls are at stake?

Are four elders less capable of administering discipline, or of stating the rights of members, than four lay members? Should their counsel be placed on a par with the counsel of the same number of the laity? Especially when the former are

BIBLE MONITOR

Poplar Bluff, Mo., May 15, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

laboring for the teaching of the gospel as understood and practiced by the general brotherhood and the latter demanding special privileges? If so what meaning has I Tim. 5:17, 19?

Again, has art. 16, 1887, p. 83, become a dead letter that for "Every Cause" members may act independent of the church—have granted unto them a committee from A. M. for something the local church is able to care for, thus incurring an unnecessary expense which would have done much good if wisely used?

Is it commendable for an individual who has been considered a loyal member of the church for several years to hide behind the indefinite decision

of A. M. to "Bear with them until they can see the beauty of making the greater sacrifice"? How long? Until the weak members become ashamed of their weakness? Until they have "Defiled the whole body? Jas. 3:6. Until "The God of this world hath blinded their mind"? 2 Cor. 4:4, Until the older and faithful members have departed and none qualified are left to bear with them?—to admonish and to carry them until (Heb. 5:12) "The time ye ought to be teachers" — and yet "have need that one teach you again"? Or should not the church have power to determine when to enforce discipline? Or, is the decision of A. M. so indefinitely and so meaninglessly framed that ordinary minds cannot interpret and apply it? That a committee from A. M. must be called in to decide on every case when the ones ("who ought to be teachers") in question, shall be "able to see the beauty of making the greater sacrifice"?

Again—How much benefit is bestowed upon persons who had been disowned, (by the local church), by a committee from A. M. though they come as representatives of the great Brotherhood. Have such committees power—infallible — to undo the legal work of a local church—done in "regular or-

der", in harmony with A. M. rulings? See Minutes A. M. 1911, 1916, on the Dress Question. See Report of A. M. 1912, p. 173—"We don't see it"—p. 174, p. 171-2. Paper from Eastern Pa.—Failed to pass. p. 185.

Are local churches to be thus intimidated by A. M. committees so that the enforcement of discipline shall incur the forfeiture of church membership? God forbid!

—Peace Valley, Missouri

THE FEW NAMES IN SARDIS. Rev. 3.

G. A. Shamberger

During her existence the true church faces the following conditions. They are not world conditions: they are church conditions. All foretold and now mostly history. 1. Entrance of wolves. (Acts 20:29). 2. Men to arise speaking perverse things. (Acts 20:30). 3. The ungodly walk. (Phil. 3:17-19) 4. False teachers (2 Pet. 2:1, 2. 5. Certain men crept in. (Juda. 4) 6. Perilous times. (2 Tim. 3:1-4) 7. Will not receive the love of the truth. (2 Thess. 2:10-12.) 8. Spirits subject to trial. (1 Jno. 4:1) 9. Some want preeminence. (3 Jno. 9:10) 10. Oppositions of science. (1 Tim. 6:20) 11. When Jesus comes. (Luke 18:8).

The church having these conditions to meet, many will hear Jesus say — "I never knew you". Many will follow ways that are contrary to truth. What shall the few names in Sardis do? The church in Sardis is dead. Is it necessary for the few names to get together and form a plan of procedure? Shall these live members continue to work under the leadership of the dead? First—The church in Sardis may repent. If this is done, the trouble is settled. If no repentance, then the few names must act. It is not necessary for them to make a plan—the plan has been made at the throne in heaven. The few names must act under the command of God—not by any man-made system. What grief and heartache have been endured because the voice from heaven has not been heard and heeded! Linger, looking back and hoping against facts and Word of God has made days and nights of weeping and graves reached in bitterest sorrow. Why? Because the few names feared that to obey the commandment meant leaving the church. Do you think that leaving the part of the membership that is dead is leaving the true church? You will notice that God does not command the faithful to leave the church built upon Christ. The living foundation has a

living super-structure. The true church is no larger than the lively stones make it. It follows then, that leaving the dead does not destroy fellowship with the saints nor in any way injure the true church but on the contrary enhances every interest of that church. The true church in Sardis consisted of the few names. And now, has the Lord indeed given a commandment directing his children what to do when the word of God is transgressed by those who have a name that they live and are dead—particularly when the number of the transgressors is such that the faithful in contrast appear as few? A minority has no chance in the vote. Can a dead majority give rules to a live minority? The dead cannot sepaak with authority. But what is the commandment? Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." (2 Thess. 3:6)

Note first—This is no command to withdraw from the church. Disorderly brethren do not constitute the church. Hence, though the number of the disorderly be far the greater—the orderly constitute the true church. So that when withdrawal from every disorderly

brother has taken place, there is no withdrawal from the true church of Christ. Every disorderly brother may be left out and the church not be reduced by one member.

Note secondly—The deadly disorder is to walk contrary to the tradition received from the apostles. With God every transgression receives its just reward.

Note thirdly — The withdrawal is from the disorderly—turn from them—avoid them—do not fellowship with them—do not follow them.

Note fourthly — The few names must act. The commandment is in the name of the Lord Jesus. This procedure originates with God. Other procedures originate with men.

The thing for the few names in Sardis to do is clear. Obedience to the Lord demands the doing. There can be no mistake in ready and complete acceptance of the apostolic tradition.

—Orville, Washington

GOD'S STANDARDS.

L. I. Moss

Jesus told the disciples, "the word which ye hear is not mine, but the Father's who sent me". (John 14:24).

Our love for Jesus is measured by our obedience to the word. (John 14:21) "He that

hath my commandments, and keepeth them, he it is that loveth me." The result of this kind of love draws out toward us, as obedient children the great love of God and Christ, as given in the last part of verse 21.

There is a standard of union and cooperation in verse 20. Let us consider a little.

"In that day ye shall know"

Jesus had just taught them of the coming of the Holy Spirit, the Comforter. This is the time when they would know. Know what? I am in my Father, and ye in me, and I in you. Wonderful truth, the highest type of union. Upon this standard depends the success of a Christian life. Jesus then says in verse 23. "If a man love me he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him." Just see the companions the child of God may have day by day. The Holy Spirit or comforter, God the Father, and Jesus Christ. With these companions success is sure to the Christian. Love prompts obedience to the word, obedience brings this blessed companionship of the God-head. Then we can say with Paul (Gal. 2:20) "It is no longer I that live but Christ liveth in me."

Can I allow Jesus to come into my life and bar God out?

Can I let God and Jesus in and bar the Holy Spirit out? We must all say, to reject one is to reject all. If we lose one as a companion, we lose all.

Do you think these three persons will abide in a heart when the Gospel is barred out? The answer would be no. Neither can we take the whole Gospel and bar either person of the God-head out.

The teaching of this chapter is from God. Then let us compare it with that prayer Jesus prayed for the same union and fellowship in John 17. I am sure if we take the teachings of this lesson and these scriptural texts, and apply them to our personal life, you will not need to question the standard of Christian life. Neither can we expect God to be pleased with our life if we fail to pattern our life after these standards. May God help us so to live that the Holy Spirit, Jesus Christ, and God may make their abode with us.

—Fayette, Ohio.

FAITH IN GOD

By S. M. West

Faith in God is as great a subject as man could write upon. As I undertake it, I shudder at the thought, but some things seem to say write. So lifting my heart in prayer to God for wisdom and

the teaching of the Holy Spirit, I start in. By faith Adam could and did walk with God in the garden until (think of it) until he sinned. By faith Abel offered a more excellent sacrifice than Cain, though it cost him his life in the flesh. By faith Noah built the ark, thereby saving the 8 souls and all the living creatures that God commanded him to take into it. By faith Abraham left his native land and journeyed, not knowing whither he went, receiving God's blessings and the great promises made unto him. By faith when God wished to test him by commanding him to offer up his only son, Isaac, and finding him true, had that great God given covenant made with him. By faith Abraham's servant had God given success in obtaining a wife for Isaac. By faith Jacob obtained a great victory in wrestling with the angel, protection from, and reconciliation with, his brother Esau. By faith the mother of Moses hid him in the bulrushes because she saw he was a proper child. By faith Moses after being fitted for it by God himself, led his people up out of Egyptian bondage, and later Joshua led them into the promised land. By faith Elijah said unto the widow of Zarepheth, the barrel of meal shall not waste, neither shall the cruse of oil

fail until the day that the Lord sendeth rain upon the earth. (1 Kings 27:14) Again v. 21—I pray, let this child's soul come unto him again—It did. Faith brought the answer.

By faith Elisha in 4 different instances, (2 Kings 4:3, 7) could tell the widow how to do about the oil she had; again v. 41, about the poison in the pottage, and the meal cast into it at his order. (5:10) And Elisha sent a messenger unto him saying, go and wash in Jordan 7 times, and thy flesh shall come again to thee, and thou shalt be clean. When he did it was so. (6:17, 18). His prayer for his scared servant and about the Syrians both received immediate answers.

By faith Ezra, Nehemiah and Zerubbabel did cross the desert and rebuilt Jerusalem, regardless of Sanballet, Tobiah or satan himself. By faith read God's word and note how many other instances I might name in the Old Testament.

Now in the New: By faith Peter in Acts 3:2, could say to the lame man, "lame from his mother's womb", in the name of Jesus Christ of Nazareth rise up and walk (v. 8) And he, leaping up stood and walked. By faith Tabitha was raised from the dead and Peter's wife's mother raised from a sick bed. By faith Peter could

so boldly proclaim (Acts 3:20)

“This Jesus Christ whom the heaven must receive until the times of restitution of all things which God hath spoken, by the mouth of all his Holy prophets, since the world began.” By faith Paul, though a prisoner in chains, became commander of the ship, and soldiers and sailors respected and listened to and later even barbarians revered him. By faith St. John, the divine, could look ahead and record in the book of Revelations, things revealed to him, which would in God’s own time and way come to pass.

A careful reader of the New Testament will find several interesting instances I have failed to mention. By faith great wonders were performed. Now coming into modern times some very interesting cases can be named.

By faith those eight seekers, taking God’s word to find out his wish and will for them went forward in obedience, and by baptism in the river Eder, were initiated back into connection and communion with him. By faith Johannes Naas faced the King of Prussia, and gained his respect and later carried that sick sister into the Rhine, baptized her and she came out healed.

By faith Peter Becker, and those with him crossed the At-

lantic, settled in the wilderness and accomplished so much. By faith Christopher Sower ran his little printing press and brought out the first Bible printed on this continent. By faith brother Leythile could help into the river and baptize, those two sick sisters whom their friends said it would kill to baptize when so sick, but who were healed and lived for years after.

By faith brother Wolfe could and did accomplish that which he did in several states, thereby meriting and gaining the respect and receiving the honor conferred upon him by the State of Illinois. By faith brother Quinter could kneel before his God in prayer at Annual Conference, and “was not for his God took him.” By faith brother D. L. Miller accomplished all he did in mission work and other ways, then went on at a ripe old age. By faith those earnest temperance workers from all over our nation gathered at Chicago in 1869, formed the prohibition party which was the means of changing political doings in so many different ways. By faith mothers Thompson and Stewart and many other worthy women satrted out on that crusade campaign against rum which resulted in closing saloons in 250 towns, converting a large number of saloon keep-

ers and bartenders, changing from workers of iniquity into ministers of the Gospel, quite a number, and in 1874 organizing the "W. C. T. U." which has done so much good so many ways with the prohibition party and other temperance organizations brought about prohibition, doing so much good all over this nation and the world.

By faith Christians in Minnesota prayed for protection from the grasshopper plague, years ago. In answer came that freeze which froze and killed millions of them, thereby saving the wheat crop.

By faith Woodrow Wilson proposed the League of Nations and W. J. Bryan worked hard on that line, and two wars have already been prevented by its workings; and now without boasting I can name three especial cases in my own experience, where by faith I was greatly blessed and obtained great victories. But why try any longer to name the almost numberless cases in which faith in God has accomplished so much. So many souls have been saved, kept, and as it were, all made over, "new creatures in Christ Jesus."

And finally it will be by faith that those who have repented of and forsaken sin be-

lieved in Jesus for salvation, been baptized for the remission of sins, will be restored to the normal man, and saved as God intended they should be.

Now in view of all the "By Faiths" that the Brethren know so well about, I do hope and pray there will no coquettish eyes be cast towards the world's allurements by them, nor coquettish hands extended to be taken hold of by the "prince of this world" who is satan himself, who will draw away from God, and salvation, and finally glory, if he can or is allowed to. God's word plainly says "Be not conformed to this world" in other words "come out from it and be ye separate". And I would add stay out.

—36 W. School St.,
Westfield, Mass.

I WONDER

R. G. Gish

Eld. B. E. Kesler, Dear Bro.: It has been some time since I have come to visit the Monitor family, and having been urged to contribute a line once in a while I wonder if it would be imposing to drop the Monitor a line at this time, as we have had so many good letters from the dear brethren and sisters of the Monitor family and I wonder if the citations given by the faithful ones have fallen on

deaf ears or whether the sword of the Spirit, so valiantly used by them, has been instrumental in piercing to the dividing asunder some of the worldly minded ideas, becoming so prevalent in the Church of the Brethren, causing otherwise faithful ones, to stumble and fall into sinful ways, and again I wonder whether those pretended leaders that are advocating popular ideas and worldlyism, to the exclusion of the plain written word of God, are affected by the citations given, and are considering making any change, in their administration, or whether in the face of admonitions given, they have steeled themselves against hearing and heeding the plain written word and intend to go on disobeying until the Master shall come and with the sword of the spirit which is the word of God, cut them asunder and appoint them a place with those that know not God and obey not his gospel. Jesus said on one occasion, the words which I speak are not mine, but the Father's which sent me, and again he says, If ye love me ye will keep my sayings. Not cast them aside because they are not popular with the world, and teach for doctrines the commandments of men, therefore deceiving both themselves

and those that hear them. Again I wonder, how men of intelligence, saying nothing of men who claim to be educated, can have the audacity to come forward and claim to be Christians, for most certainly a Christian is one who follows Christ and not one who denies him by denying his word, which they do when they fail to obey it, and not only so, but teach others, both by precept and example, to disobey it. Then I wonder, when the time comes for them to face the Master, with such hypocrisy, what their excuse will be? I wonder if they will not remember the words of Jesus, Then will I profess unto them I never knew you, depart from me ye that work iniquity. Time is fast winging us away to our eternal home. Will our title be clear when we stand before the just judge, or will there be an incumbrance on our eternal home? "Ho, everyone that thirsteth come ye to the waters whosoever will, may come, but he that entereth not in by the door (which is Christ) the same is a thief, and a robber, why call ye me Lord, Lord and do not the things that I say." Equivalent to saying, if we don't do what he has said in his word, we should do that he is not our Lord, hence we do hope and pray that all who

have professed to know him, in the forgiveness of their sins, will humbly bow in meek submission, to his will, and renew their covenants with him, and obey from the heart that form of doctrine, once delivered to

the saints, as there is no other name given under heaven or among men whereby we can be saved.

May the Lord hasten the day that may bring us salvation, for Jesus' sake.

—LaPorte, Texas

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT

* * * * *

* And the Lord went be-
* fore them by day in a pil-
* lar of a cloud, to lead them
* the way; and by night in a
* pillar of fire, to give them
* light; to go by day and
* night. (Ex. 13:21).

* * * * *

"The path of life we walk today
Is strange as that the Hebrews trod;
We need the shadowing rock as they;
We need, like them, the guides of
God."

Guide me, O thou great Jehovah!
Pilgrim thro' this barren land;
I am weak, but thou art mighty.
Hold me with thy powerful hand
Bread of heaven!
Feed me till I want no more.

Open, Lord, the crystal fountain,
Whence the healing waters flow;
Let the fiery, cloudy pillar
Lead me all my journey thru;
Strong Deliv'rer,
Be thou still my strength and shield.

Scripture References:

Life a pilgrimage — Gen.

47:9; Lev. 25:23; Ps. 39:12;
119:54; 1 Chron. 28:15; 1 Pet.
1:17; 2:11.

The fiery cloudy pillar—Ex.
13:21; 22; 14:19, 20, 24; 33:9,
10; 40:34-38; Num. 9:15-23;
10:34-36; 14:14; Deut. 1:33;
Neh. 9:12, 19; Ps. 78:14; 99:7;
105:39; Isa. 4:5; 1 Cor. 10:1, 2.

Guidance—Ps. 32:8; 48:14;
73:24; Isa. 58:11.

Daily Readings JUNE

1. Tue.—Num. 1:30-54.
2. Wed.—Num. 2
3. Thu.—Num. 3
4. Fri.—Number 4
5. Sat.—Num. 5
6. Sun.—Gen. 33:1-17; Matt.
6:9-15
7. Mon.—Num. 6
8. Tue.—Num. 7:1-47
9. Wed.—Num. 7:48-89
10. Thu.—Num. 8
11. Fri.—Num. 9
12. Sat.—Num. 10

13. Sun.—Gen. 39; Prov. 4:10-18
14. Mon.—Num. 11
15. Tue.—Num. 12, 13
16. Wed.—Num. 14
17. Thu.—Num. 15
18. Fri.—Num. 15
19. Sat.—Num. 16:1-35
20. Sun. — Gen. 44:18-45:15; Psa. 51:9-14
21. Mon.—Num. 18
22. Tue.—Num. 19
23. Wed.—Num. 20
24. Thu.—Num. 21
25. Fri.—Num. 22
26. Sat.—Num. 23
27. Sun.—Psa. 105; Heb. 11:1-29 (or 2 Chron. 17:1-12; Psa. 119:1-56)
28. Mon.—Num. 24
29. Tue.—Num. 25
30. Wed.—Num. 26:1-51

Moses' Greatness and Loneliness

Moses was one of the world's great outstanding characters. Many people have excelled in one thing, some in two, Michelangelo was famous in three arts—painting, sculpture and architecture — but Moses excelled in many things. He was greater law-giver than Solon, a greater statesman than Gladstone, a greater military leader than Alexander or Napoleon, a greater emancipator than Lincoln, a greater historian than Herodotus; his orations in Deuteronomy surpass those of

Demosthenes and Cicero; and he was a greater saint than John Fletcher or Thomas A 'Kempis.

Moses was lonely throughout his life and in his death. Forty years of his life were spent in the solitude of the desert. The story of his death has a pathos and loneliness that cannot but touch the heart.

I have visited the graves of departed missionaries in China and in India, including the tomb of William Carey, the father of modern missions. I have stood by the tombs of Keats and Shelley in Rome, and of Elizabeth Barrett Browning in Florence. I have visited the valley of Egypt's royal dead, and traversed the somber transepts and naves of Westminster Abbey. I have stood at the grave of the "unknown soldier" in London, and also in Paris. I traveled the way to the tombs of Abraham at Hebron, Joseph at Shechem, and to the garden tomb of Christ just outside the northern gate of the Holy City. All these tombs are lovingly cared for and highly regarded. How great a contrast with the grave of Moses! I cannot express the feeling of loneliness that came over me, as I stood upon the crest of the Mount of Olives and looked away to the east, across the valley, the sea, the wilderness waste, to the tower-

ing heights of the mountains of Moab, where lies the dust of this great man, with no one but God to know the place of his rest.

—B. C. Johnson in "Light and Life Evangel"

[Note.—We admire the character of Moses; but let us not forget that he was but an instrument in the hand of his Maker. Christ said to his disciples, "Without me ye can do nothing" (Jno. 15:5) See also the testimony of Joseph (Gen. 41:16); of Daniel (Dan. 2:30); of Peter and John (Acts 3:12, 13); and of Paul (1 Cor. 15:10; 2 Cor. 3:5; Gal. 2:8; Eph. 3:7; Philp. 2:13).—C. W.]

"By Nebo's lonely mountain,
On this side Jordan's wave
In a vale in the land of Moab,
There lies a lonely grave;
But no man built that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there."

WE ARE AMBASSADORS II Cor. 5:20

Mrs. W. R. Stroup

These words are plain, but what does it add? Just two words, "For Christ". The word ambassador is a term common to all. It is seen in almost every paper today. Yet do we stop to think what it means? An ambassador represents another country. He is

not at home. When he is an ambassador he is on business for his country to a foreign land. So with the child of God, everyone who has taken upon him the name of Jesus is now an ambassador, for that upper and better country. They are no more citizens of this world, but are now strangers and pilgrims here.

Brethren and sisters, are we attending to the King's business? Are we aware of the fact that there is a war going on between our country and that of the enemy, the devil? Are we doing our duty? Are we working for the best interests of our King, or will we be recalled and some one else given the work?

Paul, according to Eph. 6:20 asks their prayers, that even in his bonds, he could be a true ambassador, who is not afraid to speak. We should be bold with a righteous boldness, conscious of the fact that he that is for us is mightier than he that is against us. What of the devil's ambassadors? They are not ashamed of anything their master tells them to do, not even the brazen things do they rebel at, but listen to him. So it behooves us as God's children, not to be ashamed of our king. Yet looking over the so-

call Christian land we see many who certainly are falling by the way side, rather than be a true ambassador and stand up for Christ, their king. They let the devil's ambassadors tell them they are mistaken, that is thus and so.

Do we want our blood stained banner of King Emanuel trailed in the dust and disgraced? Some church members seem not to care, but it is only because they go on serving two masters, or at least pretending to serve God. Yet we know we can only serve one master. Just having our name on the church roll will not save us. We must separate ourselves. "Choose ye this day whom ye will serve". What encouragement are we as children of God to those out in the world? Are we such poor ambassadors that they think their country is better than the one we represent? May the Lord direct each ambassador of his so that in whatever he doeth it may be the Glory of God.

—1451 Vernon Street,
Harrisburg, Penna.

Notice

The next regular stockholders' meeting of the Bible Monitor Pub. Co. will be held in the Plevna church, South Ind., June 23, at which time one director will be elected and such other business as may be deemed wise will be transacted. Seeing no results in the way of reform in the church, a conference of the Bible Monitor family is called to meet at the same time and place to consider what action should be taken to provide a church home for our discouraged brethren and sisters.

All loyal members are invited to attend this conference June 23-24.

Stockholders who can not attend will be supplied with blanks for the asking, to vote by proxy.

L. I. MOSS, Sec'y.

Fayette, Ohio.

TIME TABLE.

Those coming by train to attend the Bible Monitor meeting June 23-24 to be held in the Plevna church three miles north and one mile west of Greentown, Ind., note the fol-

lowing time table, Central time, Nickle Plate R. R., Cloverleaf district. Train No. 3 Lv. Toledo, Ohio, 7:15 A. M., arrive at Greentown, Ind., 1:42 P. M.

No. 5 Lv. Toledo, 5:30 P. M. arrive Greentown, Ind., 10:50 P. M. This train will discharge passengers from Toledo at Greentown. No. 4 Lv. Frankfort, Ind 10:35 A. M., arrive at Greentown, Ind., 11:47 A. M.; No. 6 Lv. St. Louis, Mo., 6:00 P. M. arrives Greentown 3:20 A. M.; Nickle Plate L. E. & W. district Lv. Michigan City 12 noon, arrive Kokomo, Ind., 3:40 P. M. Lv. Indianapolis 7:00 A. M. arrive Kokomo 9:02 A. M. Pennsylvania R. R. train No. 201 Lv. Cincinnati 11:55 P. M. arrive Kokomo, Ind. 4:16 A. M. No. 237 Lv. Cincinnati 9:00 P. M. arrive Kokomo, Ind. 2:30 A. M. No. 217 Lv. Cincinnati 8:50 A. M. arrive Kokomo 1:11 P. M. No. 216 Lv. Chicago 1:10 A. M. arrive Kokomo 1:32 P. M. No. 236 Lv. Chicago 9:15 P. M. arrive Kokomo 1:05 A. M. No. 202 Lv. Chicago 11:55 P. M. arrive Kokomo 3:35 A. M. No. 806 Lv Logansport, Ind., 5:00

A. M. arrive Kokomo 5:50 A. M.

There are Interurban lines running from Logansport to Kokomo, from Peru to Kokomo, from Frankfort to Kokomo, from Indianapolis to Kokomo, and from Kokomo to Greentown and from Marion (making connections with the Big Four and the B. & O.) to Greentown, Ind.

Interurban time table from Marion, Ind. to Greentown, Ind.:

A. M.—Lv. 5:10, 6:30, 7:50, 9:30, 11:50; P. M.—2:30, 3:50, 5:10, 6:30, 9:15, 10:20.

From Kokomo, Ind., to Greentown, Ind.,—A. M., 9:05, 10:25, 5:10, 6:25. P. M.—1:05, 3:45, 5:05, 6:25, 9:15.

We have arranged conveyance from Greentown, to the church. Those coming by train please notify T. P. Hostettler, Amboy, Indiana. Those coming over the Penn. R. R. from Bradford and points east will get off train at Marion, Ind., and take interurban to Greentown, Ind..

D. W. Hostettler.

BIBLE MONITOR

VOL. IV.

June 1, 1926.

NO. 11.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NOTICE.

In the Time Table announcement in the last issue on page 24 the person to be written is F. P. Hostetler instead of T. P. Hostetler.

THE OUTLOOK

In view of the fact that another Conference of the "Bible Monitor" family is called to meet in the Plevna church near Greentown, Ind., June 23rd and 24th, it may be well to give a brief survey of the situation and an outlook for the future.

The "Monitor" has now been before the public and the church for almost four years and in its humble way has reminded us of existing conditions and noted with much concern the introduction of customs and practices foreign to our former church polity and policy. Our motives have been impugned, and our purpose, misunderstood, and our intentions, grossly misrepresented, and our statements, misconstrued, all of which has tended to weaken faith in our

efforts and to lessen confidence in our undertaking and to hinder the success of our work.

Some seem to look upon the work with a spirit of jealousy, some, seemingly, with disdain, scorn, and derision, and some in a quiet unassuming way have purposely thrown stumbling blocks in the way with a purpose, seemingly to hinder the success of the endeavor. Coercion in some instances has been used in an effort to suppress the work and to force nonaffiliation with the undertaking. With all this, it is a wonder the work still survives, and it would not were it not for the earnest efforts in its behalf by consecrated souls who have been and are sorely grieved and who sadly deplore the loss of unity and purity of the church, caused by those who are responsible for the introduction of the things that have destroyed that unity and purity.

Interested friends have volunteered to solicit subscriptions to the "Monitor," others have donated subscriptions to their

special friends, others have sent in trial subscriptions, which in many instances resulted in the parties subscribing for themselves when the time expired. Still, others made outright donations. In this way we have not been, and are not now, financially embarrassed. Because of this we were enabled to enlarge the "Monitor" and to look forward with anticipation to the time when it may become a weekly in harmony with the earnest desire of many of its readers.

Hundreds of samples have been sent to parties whose names were sent in by their friends. In this way, too, many have learned to know of the "Monitor" and our work and become permanent subscribers. Many more could be reached in this way, and the "Monitor" find its way into the homes of the laity which has been our main objective.

Many criticisms, some adverse, but mostly favorable, have been received, from all of which an effort has been made to profit, and from which new courage has been taken and a greater determination has been resolved to continue the work until the dear Father shall send relief to his faithful children.

For want of time, many encouraging letters have not been answered, as, perhaps, they

were expected, and probably should have been. So we take this time and space to express gratitude and appreciation for them all. These criticisms have tended to lend new courage, and a determination to put forth our best efforts to serve our people to the well-pleasing of our loving Father and the encouragement of his faithful children who are griefstricken at the corruption and worldliness in his beloved Zion for whom his Son gave his life.

Quite a wide range of latitude has been given our contributors in the discussion of various subjects. (Very few articles rejected.) This seemed necessary since a formal statement of principles and practices, except in so far as the Declaration of Principles is such statement, has not been formulated. And, as may naturally be expected has developed or manifested the fact of divergence of sentiment in some instances. This is characteristic of our church as a whole, due to the fact that the church has not committed herself on a number of prominent doctrines of the Bible. We have been so wholly committed to the "no creed" idea that we have refused to formulate a statement on those doctrines.

If asked what is the position of the church on the Atonement, Millennium, Modernism,

The Law of Moses, as it relates to this dispensation, etc., to what church production could one go for an authoritative answer. On such subjects individuals, papers, and schools are left free to advocate their own peculiar views, which always has and always will result in confusion. This was never more apparent than is now manifested in the unsettled and confused state of the church at the present time. The Lord only knows whither we are drifting and what we shall finally settle down upon as the embodiment of the doctrines and principles of the church.

We have drifted so far away from the faith of the fathers and former principles of our church that a return seems to be hopeless. So that if those principles are to be maintained in the world the Lord will have to raise up or reserve unto himself a body of people thru whom he can do it, for it is very evident it can never be done thru the present body.

How It Has Been Done.

Some wonder how the changes in the church in recent years have been brought about.

The answer is very simple. To illustrate: what might happen now, or may happen later on, if those who never have been in sympathy with the Eighteenth amendment but have always opposed it, and

violate it when they dare, were given a vote on a referendum? Sad it will be for our nation when its policy and laws are dictated by law breakers! Should such insubordinates have a vote in such referendum? One who is not in sympathy with a law, but lives in obedience to it may well be accorded a vote to repeal it, but an insubordinate law-breaker has no such right.

This is the situation in our church pure and simple, because of defect in our system of government. There are persons who never have been in sympathy, and never have conformed to some of the customs, doctrines and practices of the church. We have no rules to prevent, or usage to debar such insubordinates to write or speak against such doctrines, etc., or to hinder them from voting in Conference on their repeal.

In this way, thru private influence, by writing, by speaking, and finally by vote in Conference, by many who have never been obedient and submissive, many of the principles of the church and former usages have, in recent years, been ignored, discarded, and finally repealed by action of Conference.

This will continue to be the case until a form of government is adopted to prevent it.

May the Lord deliver us from the domination of the disobedient and insubmissive who are "self-willed and despise government"!

FEW ARE CHOSEN

All men are called, invited, to come and accept the salvation offered by the Savior; but the statement is made explicitly and repeatedly that few are chosen.

Sometimes people get the wrong idea of the choosing, as if the choice were made arbitrarily, which is far from being the case. Christ chooses those who choose him; he does not cast out anyone who comes to him as directed. That is made quite clear.

The conditions are not very different from those laid down in the Old Testament. The Jews had their Mountain of Blessing and their Mountain of Cursing; and they could have whichever they desired. Blessings came from obedience, curses came from disobedience. And under the Gospel it is through disobedience that we have the promise of life, and through disobedience that we lose what we might gain from that promise. So we are free to choose to go to the Savior and have him come to us, or to remain away from him and have him remain away from us.

There is nothing strange in the situation, unless it be strange that so many men will not go to him and receive the blessing which they desire. For we believe that every sane man wants life, eternal life. And we are forced to believe that many men are too proud to submit to the conditions laid down by the Only One who can give that life. In the affairs of this life men are not so foolish. If they want something that another man has, they go to that other man and pay his price; and how high a price is often paid for something that is worse than useless, positively harmful.

The longer we live the harder it is for us to see why men act thus inconsistently. The best, the most desirable thing for time and eternity, is lost to such great numbers in every age since the coming of Christ into the world in order that man might have life, more abundant life. Not much of one's time is asked, not nearly as much as men give for things of infinitely less value to the human soul.

Not many, comparatively, get the best things of life; and the reason is that they will not pay the price that is demanded. The result is dissatisfaction, and absence of the peace which makes life so much more worth living. So many choose

wealth or position or pleasure, the things of time and earth, which so soon pass away and leave nothing but regret at the end.

Will there be but few saved? The question was not answered, but the inquirer was told to enter in at the straight gate. And that is our main concern now and here. It may be that only a comparatively small number will be saved; no doubt only a small percentage of humanity will be saved, for the New Testament so teaches. What does it matter to us whether many or few are saved, if we are among the number not saved? Salvation is a personal matter.

And the injunction to strive is right in line with the other one which is indispensable: it is to watch and pray lest we enter into temptation. Getting to heaven, being saved, is not an easy matter. The old hymn had it about right, for we must fight if we would win the prize; we shall not be carried thither on "flow'ry beds of ease." Blessed is that servant whom his Lord when he cometh shall find watching.

Prayer must not be left out, for prayer is the life of the soul. We must commune with the source of our spiritual life if we are to keep ourselves spiritually alive: there must be close connection in order that

life may be transmitted. As the branch cannot bear fruit except it abide in the vine, no more can we. Cut off from the source of our spiritual life we wither and die, even as does the branch when separated from the vine. We must abide in the Son as he in the Father.

It seems to us that just in the above conditions is the reason why few are saved. Men will not strive for salvation as they will for some worthless bauble of earth. Men will not watch whither their actions tend; they are not particular as to the way they are headed, for so many have come to believe that every road or way leads to heaven, whereas there is but one road leading there. Men will not pray as they should, for guidance, for help, to be kept in the narrow path that leads to life everlasting.

The subject might be split up more, but there is no need. If one comes short in neither of these respects there will be no reason to lament at the end of the course: for whoever so does has right to look forward to his reward. We are prone to spend too much time in speculation about what is to become of other people. It is better to wonder about ourselves. Our business is not to inquire as to what "this man shall do," but to follow Christ all the way. So doing we shall each

add one to the number who shall be saved.

SERVING THE GOD OF FASHION

By Rev. A. R. Funderburg,
Huntsville, Tex.

"Serving the god of fashion," is not a pleasant subject for discourse, but it often happens that God's own people fall into grievous sins, do that which is displeasing to Him and contrary to the teaching of His Holy Word, and when they do these things it is the preacher's business to rebuke them and show them that they are wrong.

The minister of the gospel is exhorted to "Reprove, rebuke, exhort with all longsuffering and doctrine," and I am going to reprove and rebuke and exhort you. I cannot be true to God and faithful if I do not, and I hope you will take it in the spirit in which it is given.

Satan will be present in power, for I am going to make an attack upon his works and you may be sure he will be here to defend them. He will undertake to persuade you that the things I say are not true. He will tell you that I am talking too plainly. I warn you to be on your guard therefore.

David, the man after God's own heart, committed a great sin. God sent Nathan, the

prophet, to rebuke him for it. Did David get mad? Nay, he cried out in anguish, "I have sinned against God." That ought to be the attitude of every child of God when his sin is pointed out to him. Remember that I am speaking to Christian people. If you are not a professed follower of Jesus Christ, my message is not for you.

Series of Questions.

My message is in the form of a series of questions and a discussion of them. "Is there a God"? The Bible tells us that it is the fool who saith in his heart, There is no God.

"Is there more than one God"? The Bible speaks of "the god of this world" who hath "blinded the eyes of them that believe not." The Bible says also, "His servants ye are to whom ye obey."

The Kind of Clothes We Wear.

Many things come up in the Christian's life in which he must choose between obeying the God of heaven or the god of this world. In the matter of clothes, the kind we shall wear, we must choose between the God of heaven and the god of this world. And in this matter, God's own people have turned a deaf ear to their Father in heaven, and have obeyed the god of this world, the god of fashion. "His servants ye are to whom ye obey." Our Father

in heaven has laid down in His blessed Word the kind of clothes we should wear. The god of fashion has prescribed another kind. We must reject one or the other.

"I am going to talk about the kind of clothes we wear these days and whether they conform to the plan in God's Word. It is a delicate subject.

Very little has been said upon the subject from pulpit or press. About all I have seen in the press were in the form of jokes, some of them as coarse and suggestive as the styles themselves. You all know the old version of Mary had a little lamb. Modern thought has changed the wording of this poem a little and now it runs like this:

Mary had a little dress
That you could scarcely see,
It started juts above the waist,
And ended at the knee.

A little boy was going along the street crying at the top of his voice. A burly policeman walked out to the little fellow and said, "What's the matter, sonny"? "I'm lost off from my mamma," replied the little boy. "Aha, that's about what I thought," said the burley policeman; "why didn't you hold to your mother's skirts"? "I

couldn't reach 'em," answered the little boy.

When I was just a little lad,
And had my feelings hurt,
I always hid my wounded pride
Behind my mother's skirt.

But little boys and girls today
Are up against it right;
For skirts today are such that they
Don't hide the mother—quite.

Bill and his pal had gone to the theater. After looking over the broad expanse of naked arms and shoulders Bill turned to his pal and said: "Pal, was it when Adam and Eve had eaten the forbidden apples that they realized they were naked"? "Yes, I think so," replied his pal. "Well, judging from appearances here don't you think it is about time to pass around the apples again"?

Now, this is the humorous side of the clothes question. But listen, there is a serious side. There is a phase of this question that is worthy of our most sober consideration. Now let us look at it from that viewpoint.

What is the true purpose of clothes? Let us go back to the beginning when clothes were first worn and learn. The Bible tells us that when Adam and Eve had violated the law of God and had eaten of the tree of knowledge of good and evil, they realized they were naked and were ashamed. They made themselves clothes of fig

leaves, but God made them more durable clothes of skins. Did they make themselves a covering because they were cold and needed it to keep warm? There is no evidence that the temperature had dropped. Did they make themselves clothes for ornamental purposes? I do not imagine the fig leaves were very ornamental, nor the skins either. Is it not apparent that the primary purpose of clothes is to conceal nakedness? And yet there are men and women advancing the theory that it is needless to wear clothes except to keep warm or to ornament our bodies.

Why Wear Clothes at All?

Mr. Thompson Seton declares that human instinct protests against the wearing of clothes and that instinct is always safer than judgment since judgment is the product of environment. He further says that the most corrupt periods of history were when women wore the most clothing. Since that time the amount of clothes worn has gradually decreased and morality has correspondingly increased! According to this theory God made a mistake in making the clothes for Adam and Eve. Mrs. Seton shares her husband's views and thinks people would be better off if no clothes were worn at all.

Four Charges Against Present Styles.

I bring four charges against late day styles of immodest and indecent dress.

1. They are in direct violation of the teaching of God's Word where Christian women are admonished to "adorn themselves in modest apparel" (1 Tim. 2:9). If there were no other reasons, this ought to be sufficient. When we make a profession that we have been born again and are not of the world, but one of the "called out" ones of God, a follower of Jesus Christ, we profess to take the Holy Bible as our rule of faith and conduct. Therefore, whatever the Bible tells us to do, that we ought to do, and whatever the Bible tells us not to do, that we ought not to do.

2. The next indictment I bring against them is that in patterning after the styles of the day we are being conformed to the world, for "conform" means to pattern after or to be made like unto. The Bible says to the Christian, "Be not conformed to the world." We are not only patterning after the world but after the worst element in the world. Where do our styles originate? Paris is the great style center of the world. Paris is the worst place in Europe. Out of that modern Sodom comes our styles of

dress, and the Christian women of America, ignoring the Word of God, have embraced these styles thus disrespecting and disobeying the God of heaven and obeying the god of this world.

3. The third indictment against these styles is that they have an immoral effect upon the men, arousing the passions of the lower nature and causing impure thoughts.

If mothers who allow their daughters to walk the streets scantily dressed, could hear the remarks that ungodly young men make about them, they would understand better what I am talking about.

What Young Men Think About It.

Not long since I was standing on the street talking to two young men when a girl came by. Her lack of dress attracted the attention of the men, and one of them, whom I knew to be a godly young fellow desiring to live right, said to me, "Now who could be expected to have Sunday school thoughts under such circumstances?"

This charge is true. These styles have an immoral effect upon men. Women of redlight districts have always dressed in such a way as to appeal to men. But now all dress alike, and no difference can be noted.

A few years ago, when these costumes began to be used by the women of our country, a young man was haled into court for insulting a young lady of a prominent family. He pleaded guilty, and said, "Yes, judge, I did use that language, but I thought from the way she was dressed she would not resent it."

A certain religious magazine sent out an appeal to Christian people to unite in prayer for a revival, citing the fact that the great revival of 1857 was brought down by united prayer of God's people. A young man wrote a reply and raised the question whether God could revive the church when His own people had so little sense of sin in their own lives. "Look at our mothers and daughters," he went on to say, "how they dress! If a woman had dressed that way in 1857, she would have been arrested for indecency."

Destroys Modesty.

4. The fourth charge I bring against the present style of dress is that it tends to destroy the sense of modesty that God has implanted in the heart of every pure woman. This sense of modesty is the only natural protection a girl or woman has. If it is destroyed she is left defenseless, and it is an easy matter for the devil in the

form of a human friend to rob her of a priceless jewel.

There is no question that wearing such dress tends to destroy and break down this sense of modesty. The actress that displays herself before her audience has no sense of shame. Why? Was she always that way? No. There was a time when she would have blushed with shame. The first time she did it she blushed. The second time she did not feel the shame of it so much. Gradually shame was no longer felt. Ninety per cent of the girls who have gone on the stage were virtuous when they entered upon their careers. But virtue usually goes when modesty goes.

Some of our girls dress themselves in men's clothes and walk the streets without shame. Our mothers could never have done that. They would have screamed had they been seen in their own homes in such garb.

You say, how does it hurt a girl to wear men's clothes? Read Deuteronomy 22:5: "The woman shall not wear that which pertaineth to a man; neither shall a man put on a woman's garment; for all who do so are an abomination unto the Lord."

Now we come to the fifth

question.

"Can a Bobbed-hair Woman Go to Heaven"?

If she repents of her sins she may go to heaven. This question of bobbed hair has caused more dissension, more family strife, more heartaches, more tears than nearly any one thing for the last year or two. It has led to the separation of husband and wife. It has furnished work for the divorce courts. If these things are true, it certainly is worthy of discussion from the pulpit.

Why did women bob their hair? "Oh, it's less trouble and more sanitary"! It is very strange that it has taken women thousands of years to discover that. One could have told them that years ago. Honestly, tho, that was not the reason they bobbed their hair. They bobbed it because the god of fashion said, "Bob it." If the god of fashion had not said "Bob it," they would never have thought of doing it.

"Well," you say, "what is the objection to bobbed hair"?

Personally, I am opposed to everything that is contrary to Bible teaching, and this unquestionably is. The Bible says, "If a man have long hair, it is a shame unto him; but if a woman have long hair it is a glory to her." If it pleases the God of heaven for Christian women to have long hair, they

ought to be willing to have it so for His sake.

Whom do you wish to please, the god of fashion or your heavenly Father? Whom do you wish to obey, the God of heaven or the god of fashion? "His servants ye are to whom ye obey."

Who Started This Hair Bobbing?

The flapper started it. And who was the flapper? A coarse, daring, vulgar young woman of questionable morals. One who cared nothing about modesty, or propriety, or virtue, or righteousness, or God. That is the sort of a woman that start-it. That is the sort that others are patterning after.

"Well," you say, "I don't see what difference it makes."

But do you think God is not a reasonable being? Do you think He tells us to do, or not to do, a thing when there is no reason for it? There is a good reason why women should have long hair. There is a good reason why women should not wear men's clothes and why men should not wear women's clothes. Do you know what it is? I'll tell you. Purity and morality can never be maintained except there be a distinct line of demarcation between the sexes. There must be that which will differentiate a man from a woman at all

times.

I was standing on the street the other day talking to a man who looked up and said,

"Are Those Men or Women Yonder"?

I said, "I don't know, but I think they are women." You could not be sure for they wore men's clothes. Long hair is given to a woman as the emblem of her sex. And a beautiful emblem it is. If you yield to the urge of the god of fashion and cut off your hair, you obey the god of fashion and the Bible says, "His servants ye are to whom ye obey."

What will be the outcome of all this? What will be the outcome if we turn from the teaching of God's Word and lend ourselves servants to the god of this world? Is not the god of this world the enemy of God and man? Will he not drag us down to the pit of hell? The storm of immorality that broke upon Europe a few years ago and brought about the downfall of women of Europe, has already reach America and is sweeping this fair land of ours. We are drifting very far from God. God's own people are afar off.

What Is to Be Done?

But do you know that many like these I have described, and like others whom I would not describe, are members of our

BIBLE MONITOR

Poplar Bluff, Mo., June 1, 1926

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

churches? Some are B. Y. P. U. and Sunday school workers. Some are teachers in our schools or are preparing to be teachers. They are of respected families and occupy a high position in society. Society today is beginning to condone this thing and soon it will not be regarded as a serious matter if these things are so.

What must we do? Listen to the Scripture,

"The Lord's hand is not shortened that it cannot save; neither is his ear heavy that he cannot hear. But your sins have separated between you and your God and your iniquities have hid his face from you that he will not hear."

"If my people which are

called by my name shall humble themselves, and pray, and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and will heal their land."—The Light.

MODERNISM'S "PILGRIM'S PROGRESS"

True Christianity is a very different thing from "the mild religion of the modern." The latter has no sense of sin, or the need of repentance and regeneration. "It is not a revival of Christianity but a recrudescence of paganism," declared Dr. Stuart Nye Hutchinson, pastor of East Liberty Presbyterian church, in a recent sermon, and he illustrated by recalling the irony of one of our great American Christian literary men: "In 'The Celestial Railroad,' Hawthorne's famous satire, he takes us again over the immortal way that was traveled by Bunyan's Christian. The old road, he was told, was too long and hard, and a railroad had been built from the City of Destruction to the Celestial City. He boarded the train. It was filled with people whom he was surprised to find there, men and women who made no pretense of faith or practice, and who openly sneered at the faith of their fathers. They

were setting out for the Celestial City as light-hearted as if they were going on a summer excursion. He was rather shocked to learn that Apollyon, the old enemy of the faithful, was the engineer. But he was told that Apollyon was really a very good fellow, and an excellent engineer. He asked for Mr. Greatheart, the former guide of pilgrims. He was advised that Greatheart had grown so preposterously stiff and narrow that the management of the road had been compelled to let him go. The train crossed the Slough of Despond on a bridge. A tunnel had been cut through the Hill of Difficulty, and the material excavated had been utilized to fill up the Valley of Humiliation. They came to the Valley of the Shadow. It was no longer the dreadful place of yore. Gas lights, set along the track, illumined it. They came to Vanity Fair. There the train stopped that the passengers might enjoy themselves. They went on again. Now and then they would see pilgrims toiling wearily along the old road. They liked to raise the windows and jeer at them. They came at length to the brink of the river. There in the slip was a steam ferry boat. The passengers became a little uneasy as they looked up the

river, and still more so when they scanned the sinister faces of the boat crew. The boat moved out of the slip, and then to their horror they saw that the prow was turned, not toward the Celestial City, but toward the darkness and the abyss. Then there were screams and consternation, and unavailing efforts to escape. It was too late."

—Selected.

OUGHT WE TO TITHE?

Mrs. W. R. Stroup

Some say Jesus did away with the Law, for they say Matthew does not apply to this age. Nevertheless Jesus says, "I am not come to destroy the law but to fulfill." (Matt. 5:17) And what will we do with such scriptures as Matt. 19:17-19; Eph. 6:1-3, etc. These refer to Old Testament commands. What if we Gentiles, this wild Olive branch, should go on breaking these? But you say "that is common sense" to honor father and mother, etc. Listen, brethren and sisters, if that had not been a Holy command we might not be observing it today. A lot of the common courtesies of human life are commands of the Old Testament. Should we break these? Nay, verily not. But how are we doing with the

other matters, such as Mal. 3:8, for if we offend in one point we are guilty of all.

It is very true we are living in the day of grace, instead of the law, but we should rejoice for it, for there would be few if any, that would not have been stoned. But is it so much grace that Christ gave all and ought we not to give any in return? We are poor workers at the best, for the Lord, and then want to shirk part of our duty.

Our dear brother in the Feb. 1 Monitor says he received no blessing while tithing he did not give it cheerfully, for he says after he quit tithing and gave cheerfully, he was blessed. Dear brother, I hope you are giving more than the tenth now.

If everyone would be an earnest tither, giving it willingly from his heart unto the Lord, he could not help but know the benefit of the blessing of tithing, and the reward as promised in Mal. 3. For God is the same yesterday, today and forever. His word does not change.

What would the grocer, merchant, etc., think if we would buy what we wanted, pull out a handful of change, and walk out of his presence? That is about the way we do with God. He gives us all

these blessings and then we, instead of giving God first, give what is left after we have satisfied all our cravings. And all this time our fellow men must be denied hearing of this Christ who died to save them, as well as you and me. Brethren, when will we awake out of sleep on this subject? Awake today, prepare for the coming bridegroom that thou mayest hear, "Well done, come up higher."

—1451 Vernon Street,
Harrisburg, Penna.

IS ISRAEL LOST?

A. J. Bashor

The above question has been asked time and again. We have heard affirmative answers. For our part we could not accept it with a clear conscience. However, we are not immune from error. Should we be mistaken in our view, we trust some kind reader will explain our error and we will stand corrected.

Some think that Israel or the ten tribes are lost forever. If this is the fact of the matter we are almost persuaded to think that God's word is to be questioned. We have found a few passages of scripture which will convince us that there is still hope for Israel.

Out of Abraham, Isaac, and Jacob came a people for God.

He called them Israel. (Gen. 32:28; 35:10, 11; 1 Kings 18:31; 2 Kings 17:34)

In after years they (the twelve tribes) became two nations as predicted before hand. Two tribes known as Judah, the other ten tribes retaining the original name; Israel. 1 Kings 4:20, 25; 2 Sam. 20:2; 10:11, 41, 42, 43.

They both went deeply into sin for which cause God rejected them, but not forever. During their days of wicked revelry and peril there were some among them who had a conscience and feared God. Even these were obliged to be hidden, or go into hiding, and captivity; apparently to teach their own people at stated times and the nations to which they were taken, and also strengthening their own faith in so wise a God as protected them.

It appears at some places in reading the Jewish or Israelitish history that Israel may be lost. But there is so much scripture that points the other way, that we believe the reader of God's word will conclude that there is yet hope for (Lost?) Israel.

God's history is not yet completed and it will require the twelve (descendants) tribes of Israel to help complete it, according to (Rev 7:4-17; 14:1;

21:12).

Now if the ten tribes or Israel are lost not to be restored to the original family, how can God fulfill his plan with but two tribes? In the first chapter the prophet Isaiah speaks about children which the Lord brought up, but they rebelled

We glean from the reading that Israel is referred to. In verse 9 we see clearly that "the Lord has left us a small remnant, (meaning Israel), or else they would be as Sodom and Gomorrah." We know these towns are lost. No remnant left.

Verses 26 and 27 are all inclusive for Israel. First six verses in chapter two refer to Israel, because Israel is the offspring of Jacob.

Even if two nations were formed out of the twelve tribes it is altogether probable that some Israelites lived in Judah and some of Judah in Israel. In other words they were mixed to some degree, and went into captivity in the same mixed degree.

II Chron. 15:9 is evidence that both were mixed before captivity. Deut. 4:27 is a foreword concerning the scattering of Israel.

The following scriptures are in favor of Israel (the ten tribes): (Neh. 10:33, 39; Jer. 23:6-8; 31:1, 4, 5, 6, 7, 9, 10, 11,

21, 23, 27, 28, 31, 33, 35-37; Ezek. 37:11, 16, 17, 19, 21, 22; 43:7; Ezra 6:16, 17; 7:27; Isa. 11:11-16; II. Chron. 35:17, 18; 11:13-17; Hosea 1:10, 11; 8:10; Joel 3:16.) (Zech. 8:3) (Heb. 8:8-12). Here in this last scripture Paul gives strong evidence that Israel is not lost. Romans, eleventh chapter is very hopeful for Israel. Paul here makes it very plain. He himself being an Israelite, and we believe he knew what he was talking about. We would infer from verse 26 that it means the good or just Israelites.

Psa. 69:35, 36 is a prophecy spoken by David of the restoration of Israel. Gen. 22:18 says "All nations of the earth to be blessed". When? Is this fulfilled? We believe it is yet in the future. We don't mean to convey the idea that all the Israelites who ever lived will be restored to the original family. We believe the wicked will be where the wicked belong, according to the word.

But in all probability the just or righteous Israelites will have an immortal form. The saints of the church age who are dead shall come forth and be immortal.

I think Ezekial gives a fine description of the resurrection of the Jews or Israel.

Some men say: Why all this

writing about the Jews, they had their time. True they had their time for a while; but they are going to have another time, or chance, and will be a very trying time too. And if we would be half-way Christians don't give better heed to God's word, we are likely to go into the tribulation period with the Jews.

Have we nothing to do with God's people—the Jews? Read Hebrews eleventh chapter, last verse. Looks like the church and the Jews or Israel are somewhat related, doesn't it? A certain man once said: The strongest evidence that the Bible is true, is the Jew.

—328 Mooney Avenue,
Monterey Park, Cal.

THE ATONING BLOOD

Wm. Wells

The central thing in the sanctuary was the blood of the atonement. All the other services would have been absolutely useless if there had not been a way provided for the remission of sins through the blood. All have sinned. The wages of sin is death. Without shedding of blood is no remission of sin. (Rom. 3:23; 6:23; Heb. 9:22).

These three divine declarations bring us face to face with the solemn fact that there

is no other way for any man to be saved but by the blood of Jesus Christ. "He is despised and rejected of men, a man of sorrow and acquainted with grief, and we hid as it were our faces from him. He was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him, stricken, smitten of God and afflicted. But he was wounded for our transgression. He was bruised for our iniquities, the chastisements of our piece was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all." (Isa. 53:3-6)

Note these nine facts about the blood.

1. There is redemption through the blood alone. "Ye know that ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ". (1 Pet. 1:18-19) All the gold and silver in the world cannot redeem a single soul. Nothing else can redeem but the precious blood of Christ as of a lamb without blemish and without spot. He purchased us with his own blood. (Acts 20:28) The lamb of God was slain and has redeemed us to God by

his blood. (Rev. 5:9)

2. There is forgiveness through the blood alone. "In whom we have redemption through his blood even the forgiveness of sins." (Col. 1:14, see also Eph. 1:7) "Without shedding of blood is no remission." (Heb. 9:22) All the money in the world cannot purchase the pardon for a single sin. All the good deeds a man may do, cannot secure the forgiveness of the smallest transgression, nothing but a full surrender to Christ and taking up his cross and follow him, and making a full surrender to him.

3. There is cleansing from sin only through the blood. "If we walk in the light as he is in the light we have fellowship one with another and the blood of Christ his son cleanseth us from all sin." (I John 1:7).

Eternal Interest Only Through the Blood.

Any system of teaching that denies Christ's atonement has no pardon or salvation to offer its adherents. It leaves them to perish in their sins. All such teaching and preaching is not only absolutely valueless but is positively dangerous to man's eternal interest.

4. There is safety in the blood alone. "When I see the blood I will pass over you."

(Ex. 12:13)

The destroying angel entered every house throughout the land of Egypt that was not sprinkled with the blood. The first born of Pharaoh on the throne and the first born of the captive in the dungeon perished together. One thing alone guided the angel of death on that dark and dreadful night, and that was where there was no blood there was no salvation. And friend, that is as true today as it was then.

God's decree is, without shedding of blood there is no remission. To refuse the doctrine of atonement by the blood of Christ is to take issue with God. Some may say it does not make any difference whether we believe in the atonement or not. But look at the Israelites and the Egyptians, the one with the blood divinely shielded from the sword of judgment, the other without the blood, defenseless, and slain by the destroying angel. There was then and there is the same difference now.

The blood of the Paschal lamb then was but a type of the precious blood of Christ that was shed on calvary not only for the sins Israel. But for the sins of the whole world. "There is therefore now no condemnation to them which are in Christ Jesus." (Rom.

8:1) There is access to god through the sacrifice of Christ alone. "Ye are made nigh by the blood of Christ." (Eph. 2:12) "Having therefore brethren, boldness to enter in to the holiest by the blood of Jesus." (Heb. 10:19) There is atonement alone through the blood. It is the blood that maketh atonement for the soul. (Lev. 17:11) There is justification through the blood alone. "Much more than being now justified by his blood we shall be saved from wrath through him." (Rom. 5:9) There is sanctification through the blood alone. (Heb. 13:12) Through the blood of the everlasting covenant we are made perfect to every good to do his will. (Heb. 13:20, 21) There is victory through the blood, the blood alone. They overcame him (the devil) by the blood of the lamb and by the word of their testimony—the testimony that they were washed in the blood (Rev. 12:11) the foregoing scriptures plainly show me the price of our redemption the channel of our forgiveness, the means of our cleansing, the pledge of our salvation, the means of our access the basis of our justification, the power of our satisfaction and the certainty of our overcoming is through the blood. A terrible awakening

awaits those who despise the blood of Christ. (Heb. 10:26, 29) The sprinkled blood is speaking. Does it speak pardon and peace to us? It does if we will allow it to. God cannot use us until we yield our will to his will and I believe that God's will is in his heavenly sanctuary and will forever be there, but he, by his son, has left us a copy of it here on earth, and if we fail to use it as he intended that we should, we make our own bed with the unbeliever. Then the blood avails nothing for us, only an open shame for the one that shed it. But on the other hand if we abide by the law that was left for us and live up to the same; then some day when we come before the throne our song will be, "worthy is the lamb that was slain" and has redeemed us to God by his precious blood." (Rev. 5:9-12; see also Rev. 1:5 to 7; 9:14)

I realize this subject is far too deep for me and on the other hand I know that we as a church today are getting too far from the real teaching of the word of God that he had left here as a blueprint for our building but as far as ever reinstating the church again, I have no hope of such ever being done. Satan has too much of an hold on it, I am sorry to say. In fact how could we ever get to Christ again when he is today on the outside? (Rev. 3:20)

Altho I know it is today as it has been for almost 1900 years, the opportunity to whosoever will, but our will is so much backed up on our preconceived ideas and opinions that we have not much room for anything else. "Let him that hath an ear, hear (for he will hear) what the spirit saith unto the churches.

—Quinter, Kansas.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

His delight is in the law of the Lord; and in his law doth he meditate day and night. (Psa. 1:2)

They (the Bereans) received the word with all readiness of

mind, and searched the scriptures daily, whether these things were so (Acts 17:11)

Don't forget to watch and pray,
And read the Bible every day.

Dr. R. A. Torrey tells of a

woman in one of his early pastorates. He was visiting her, and inquired how she was getting along in her Christian life.

She replied, "Very poorly. My life is a disgrace to me and to the church; it is a disgrace to Jesus Christ. I do not understand why it is."

"Do you study your Bible every day?" asked Dr. Torrey.

"Oh, no; but I study it occasionally when I have time."

A little baby was lying in a baby carriage near by, and Dr. Torrey said, "Suppose you should feed that baby once in two hours today, and once in six hours tomorrow, and then let it go without eating at all for three or four days because you were busy, and then go back and feed it every two hours the next day and keep up that process. Do you think the child would grow?"

"No," she said, "I think the child would die under that treatment."

"And that is just the way you are treating your soul," replied Dr. Torrey.

We all can understand and appreciate the need for regularity and system in taking our daily food. We know how important it is for the athlete to

have regular and systematic training if he is to accomplish any results on the day of the meet. We are all familiar with the need of following explicitly the doctors instructions that medicine shall be given to a sick person at regular stated intervals. * * * Yet how difficult it is to see, sometimes, the importance of regular and systematic Bible study. * * * After all, is not the difficulty in recognizing the importance of systematic Bible study one rather of failure to really believe that the Bible is spiritual food and that it is necessary to the healthy normal life of the Christian?—John W. Lane, Jr., in The Sunday School Times

O how I love thy law! It is my meditation all the day.
(Psa. 119:97)

Don't forget to read the Bible
In the early day's of youth;
Ev'ry morning, ev'ry evening,
Fill your minds with sacred truth.

Thy Word is everlasting truth;
How pure is every page!
That holy book shall guide our youth,
And well support our age.

Numbers, the fourth book of the law or Pentateuch. It takes

its name in the LXX and Vulgate (whence our "Numbers") from the double numbering or census of the people; the first of which is given in chs. 1-4, and the second in ch. 26. The book may be said to contain generally the history of the Israelites from the time of their leaving Sinai, in the second year after the exodus, till their arrival at the borders of the promised land in the fortieth year of their journeyings. It consists of the following principal divisions: 1. The preparations for the departure from Sinai, 1:1-10:10. 2. The journey from Sinai to the borders of Canaan, 10:11-14:45. 3. A brief notice of laws given and events which transpired during the thirty-seven years wandering in the wilderness, 15:1-19:22. 4. The history of the last year, from the second arrival of the Israelites in Kadesh till they reached "the plains of Moab by Jordan near Jericho", 20:1-36:12. * * *

The book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the times in which they were composed.—Smith-Peloubet Bible Dictionary.

—The poetic passages are finely shown in the American Standard Version.

The Age of Wandering—Ex.

15:1-40:38; Num. 1:1-36:13. During this period of wandering occurred some of the most important events in Old Testament history. This period is typical of the Christian's wandering from the time of his spiritual birth until the crossing of the Jordan of death—E. S. Young in "The Bible Outline".

MORE RESPONSE to the request, "Letters from members" in April 1 issue would be very welcome. May I not hear from all of you?

HOW IS WAS DONE

I also want to tell you a few things, that have taken place in our local church. One of our fast members, (a doctor) had an organ taken in the back door after night, and then the Elder electioneered the members to vote in a piano, and promised a sister of another denomination, if she would join the church, a piano would be voted in the church and she joined and has bobbed her hair and omits the prayer veil and plays the piano in that condition. Her husband, a deacon's son, wagered money on a game of cards and won the cash, was fined \$5.00 and costs, is a member of the church and nothing done about it. These young members also attend the dance and nothing done or said about it by the elder, pastor or offi-

cial board. What are we coming to any way? I could tell you a lot more, but suffice it to say, we are letting the world get into the church at a rapid speed. Our pastor's wife and old deacon's wives are wearing hats, and some dress fashionable, (or undress, would come nearer telling it). Pastor drawing \$1500 a year, but drawing no sinners to Christ.

You may head this article, Gleanings for the "Monitor", if you choose, but I thought you could glean some things for your good paper, if you knew some facts. We are so glad you have the spirit of the Lord enough to push the "Monitor" into all the homes of the members of the Church of the Brethren, possible. If ever there was a time, our church needed a "Monitor", it is now as the proud and wealthy have a majority and the poor and old consecrated members have no say any more. I once heard that great defender of Christianity, Wm. J. Bryan say, "I would rather be right in the minority, than to be wrong in the majority". I also remember of getting a letter from H. R. Holsinger, back in 1881, in which he said, "I expect to live to see the time when there will be no Conservative church. They will all be Progressives or old orders." This was the Holsin-

ger, who was the leader in the progressive move, back in 1880 and 1881.

A few evenings ago, they had an ice cream festival in our church. Had a young brother dress in women's clothes and play he was mother of some children. Enough. Glean what you can from this.

Your Bro.—J. S.

We prefer to let the author state the case and leave the reader form his own conclusions.

Impossible? What isn't possible, when no power to execute government exists? or when government itself, ceases to exist?—Ed.

THE LORD'S TABLE

Joseph Swihart

Referring to Bible Monitor January 1, page 3, I am indeed thankful for the Resolutions made. We are glad to learn that so many are standing for God and right principals. It looks as though the dark clouds are passing over, and we soon can enjoy the beautiful sunshine. When we can come together and worship God without covering our faces in shame. Now referring to resolution second, "be it resolved by all the loyal and faithful members of the

Church of the Brthern that we will not sit down to the Lord's table in churches where there is irregularities and innovations that are disturbing the peace of the church." Indeed that would be a hard thing to do, if it truly be the Lord's table.

But where all worldliness is tolerated and members divided on fundamental doctrine it can not be the Lord's table, and to eat and drink unworthy is only to eat the bread of wickedness and to drink the wine of violence. I now ask what the difference is in communing with a sister that has been expelled from the church for the wearing of the hat or gold, and with those now retained in the church guilty of the same? Is it reasonable to think that God will reject the one and accept the other in his kingdom triumph? My conviction is, God's judgment will rest a like on either. Depart from me ye that work iniquity, and a table seated with either could not be the Lord's table.

Communion means more than to eat bit of bread and a sip of wine. It means the same faith in God and the same practice in the church. With this same faith and practice love and union must prevail. It

is too sacred and too solemn, too many beauties cluster around it, to gather around it in disorder. "Ye can not be partakers of the Lord's table and of the table of devils" (1 Cor. 10:21) "The apostle has in mind two tables, the table of the Lord and the table of the devil. The difference is only to be seen as we look into the church thirty or forty years ago and now, to see them surrounded in all worldliness, disorder and shame. We hope that a better and a brighter day is coming when we can surround the Lord's table in union and in the same faith.

In sympathy with the work of the Monitor we are looking forward with many others to a church home. May we on higher planes be found, is our sincere prayer.

—Chief, Michigan.

INSTRUMENTAL MUSIC IS THE PRIDE OF THIS WORLD.

'Tis sad to think our Christian church,
Now imitates the stage;
That preachers too, will vindicate
The fashions of the age.

Christ's church was instituted first,
By Heaven's eternal plan;
But every innovation since,
Is but the work of man.

Our modern Christians advocate,
An instrumental praise;
To worship God in other forms,
Than those in former days.

Believing that a music's charm,

Can every soul inspire,
They place an organ in the church,
And organize a choir.

A few divided worshippers,
Before its presence stand,
And fancy they are seraphims,
Of the celestial band.

The organists assert that such,
Is of essential use
To harmonize their feelings, with
The sound that they produce.

Recourse to artificial means,
Is worshipping by half;
'Tis like the dance of Aaron's squad
Around the golden calf.

I pity those whose dormant souls,
An instrument require;
For Scripture proves that nothing but
The grace of God inspires.

But if we use the natural means,
And thus perform our part;
The Lord will give the spirit power,
To harmonize the heart.

'Tis not the harmony of tones,
Produced by vocal art;
Alone shall satisfy our God
It is the praising heart.

But if we cannot harmonize,
Our praise to please our ears;
That is no reason God's displeased,
When 'tis the heart he hears.

Why introduce an organ then
An instrument of art?
To utter human praise to God,
Which comes not from the heart?

Why use the artificial means?
When voice to us is given;
It is like offering up strange fire,
That never reaches Heaven.

As proof that God himself approved,
Of instrumental praise;
'Tis said Kind David used the harp,
To chant his sacred lays.

But if 'tis right to imitate;

The harp that David strung;
'Tis therefore wrong to sing those
hymns,
He ne'er composed or sung.

He introduced the harp himself,
To glorify the Lord;
And if we imitate him thus,
Why not take up the sword?

Why not strip off our clothes like
him?
Exposed to public view;
And dance around our altar-arks,
And call it worship too?

He gave dimensions of the ark,
And every thing require;
But give no singing instruments,
Nor were they then desired.

Nor was there any space reserved,
For organs to be placed;
Nor yet of them in after years,
No relic can be traced.

Till David introduced the harp,
As he was fond of song;
So other innovations came,
Ere it was very long.

The Lord through prophet Amos did
Those instruments condemn;
They why should he be pleased with
ours,
When he disposed of them?

From Christ we took our Christian
Faith,
Established on his word;
Then why pollute his Church in which
No instruments were heard?

Nor yet within those churches too,
Established first by Paul;
For in the early Christian age,
They were condemned by all.

Then why should we approach our
God,
In such unhallowed ways?
Much better not sing in the Church,
Then mock our God in praise.

—Selected by S. M. Fahnstock.

BIBLE MONITOR

VOL. IV.

June 15, 1926.

NO. 12.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CANNOT SEE ALIKE

This is the great difficulty with the Protestant churches today, as it was in past centuries. A learned historian, writing of conditions three hundred years ago, says: "Lutherans and Calvinists stood opposed to each other with a mutual aversion that necessarily disposed them to opposite measures in politics. The Calvinists were further much divided among themselves. Episcopalians and Puritans, Arminians and Gomarists, assailed each other with furious hatred. In the assembly of the Huguenots, held at Saumar in the year 1611, a division arose which could never afterward be completely healed."

Conditions in this respect are not as bad as they were formerly, but they are still bad enough. There is not the union that should be found among the followers of the Lord. Some of these differences have been inherited from those who went before, and

some of them seem to be inherent in us.

If each one will consider the matter from his own personal standpoint it ought to help. If I were to be asked why it is that I do not agree with some of the other denominations than our own I could only say that I find such a thing entirely out of the question. I take the Word of God as it has come down to us! I read in it many things that Jesus said his followers should do, and which very few people in the various churches are even professing to do; and in some where we find the profession of obedience we do not find the act or acts. For this reason I could not unite with a church, could not affiliate with a church, which omits so much of the New Testament teaching. Believing it to be the true revelation of God to man, I must believe it was given with the desire that all who profess to follow Jesus should obey it from the heart.

Now if I am wrong I should like to know it; I want some-

one to show me how and where; but I say right on the start that I am not seeking man's opinion of what God has spoken to us through the holy men who wrote the New Testament. We are not seeking the guidance of any man on the way through this world to heaven, for man has never made that journey and knows nothing about it except as it has been revealed to us from heaven. I am willing to go to the Bible, take the commands of Jesus as we find them there, and have anyone show me why we should not obey them as they have been delivered to us, if he can.

Other men no doubt have much the same feeling in regard to their churches. And yet I do not see how they can have, for they are not following the teaching as it has been given to them. If we are ever to have church union it will have to be on a basis of compromise, leaving out some of the commandments given by the Lord and putting in some which have only man for their author. And there are a great many people in the world who do not feel inclined to put man in God's place in the matter of salvation.

So it seems there is not much reason to hope for church union on a gospel basis. It is a

beautiful theory, but the prospects are not good for its ever becoming a reality. And yet some day, we shall have to answer for the present divided state of Christendom, just as those of past ages who professed to be followers of the Lord will have to answer for their divisions, their wars one against another, their injustices, assassinations, etc. And we members of the Dunker Brethren church have had our divisions, and there are some of our number who think there should be a separation of those who feel that the church has gone into the world from the main body. That is for the future to decide. May the Lord guide us in the way he would have us go.

Some years ago we came to the dividing of the ways, and our leaders took the road into the world instead of the one which we believe Jesus wants us to follow. Churches do not usually go back when they have once entered the world, and we cannot reasonably expect our church to be an exception to the general rule. So it remains for those who want to keep separate from the world to decide what steps we shall take. Can we serve god as we believe he desires if we remain with the main body of the church and go as it has been going for several years?

Frankly, I don't know, though I believe we cannot, for we cannot have the faith we ought when we feel that we are not doing the Lord's will.

But, after all, salvation is an individual matter. The church, no church, can save us. Our salvation depends on our relation to Jesus, whether we have followed him or not. We need as individuals to take heed to our ways, for at the end of the way comes the reward for the deeds done in the body, whether they be good or bad. However much we differ from one another, we must not differ from Christ if we would see life:

We are glad to tell the Monitor family of the rich blessings the West Fulton church has received. Our love feast which was May 29, an all day meeting, was attended by loyal members from Indiana, Southern Ohio, N. E. Ohio and N. W. Ohio. There were more present in the evening than we had tables for. Union prevailed. There were eight ministers present. On Sunday the house was filled for S. S. after which Bro. Keiser preached for us. The spiritual atmosphere was such as some stated they had not experienced for years. You could see the tears flowing freely from the eyes of the old,

and the young as well. Many were heard say, they were surprised to see so many plain dressed spirit filled young people. No bobbed hair; no hats. These tears which were flowing were not tears of sadness but real tears of joy, the hearts just overflowing.

The time came to part. As people bade us good-bye to go to their homes, the good warm hand shake with the kiss of love, and the tears of gladness, again flowing was much different from the stiff arm hand shake of the age. This love feast is now past but will not be forgotten.

L. I. MOSS,
Fayette, Ohio.

NOTICE

Persons who have camping outfits, and are expecting to attend the Stockholders' Meeting near Greentown, Ind., the 23 and 24, will do well to bring them along, as a large crowd is expected.

L. I. Moss.

WHOM WILL WE SERVE?

J. H. Crofford

Our eternal future depends upon whom we serve. Our service must be confined to one master. "No man can serve two masters for either we will hate the one and love the other, or else he will hold to the

one and despise the other. Ye
-mammū pūg pōg əlɪəs tɒmɪəs
mon.”

The tendency of wealth or mammon, is to elevate mentally, make feel independent and rob the possessor of that one important Christian grace, humility which evidences the subject to be a child of God. This grace is accompanied with contentment, peace and submission to the will of God, and; “Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

The person whose mind and time are taken up in serving mammon, and become wealthy, become heady, high minded and averse to anything of an humble nature, and naturally despise serving the Master, the teacher of humility. How comprehensive now, is the language of Jesus: “How hardly shall they that have riches enter into the kingdom of God!” “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” But it is within God’s province to take away that wealth or the desire for its worship and supplant it by humility.

How many things we must watch and battle against serving; it may be a person, who has won our confidence by a

display of superior talent, because of which, we consider that he knows, and we readily accept his theories and do his bidding. We recall the circumstance on the mount of transfiguration, when Elias and Moses appeared on the scene. The attitude of Peter towards these two men was to place them on an equality with Jesus, and erect a tabernacle for each of them, which would have meant three forms of worship, — the perpetuation of the observance of the Mosaic law, the preparatory service of the age of John the Baptist, and the serving of Jesus. The reproof came to Peter not from Jesus, but direct from God: “This is my beloved Son: hear (obey) him.”

It being established now whom we shall serve or obey, we find everything essential to our salvation contained within His will,—the New Testament. Then why do so many quote from the Old Testament to lay burdens upon us grievous to be born? We cannot serve under the old Mosaic law and the dispensation of grace both. Let us confine our service to the teachings of Christ.

“The law and the prophets were until John: since that time the kingdom of God is preached.” Jesus says: “Think not that I have come to de-

stroy the law, or the prophets: I came not to destroy, but to fulfill. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." These sayings have direct reference to the old law, and just as immutable as was every jot and tittle of the law, is our obedience to the conditions of salvation under the dispensation of grace.

Jesus was upon the earth during the preparatory age, preparing for the church age, during which time he was obedient to the old law, and not yet having completed the plan of redemption, could at that time only refer his inquirer of the essentials to salvation, to the obedience to the law and a sacrificing of what he was worshiping, and following Him which would lead him naturally to the essentials under the church age or dispensation of grace,—the new birth as he later instructed Nicodemus.

The thought of the writer is, to have us understand that we must worship only God according to his plans for the present dispensation through love with fear and trembling. A love that worketh a filial fear, a holy affection, and not a fear to flee from him. The church is the bride of Christ and no bride with a pure love

for the bridegroom, feels otherwise than to do the things which are pleasing to him; she does them not as a burden but a pleasure. With such a motive there is no burden to our service; it is a pleasure to serve him: "His yoke is easy and his burden is light."

Love is the fulfilling of the law: with our hearts filled with love our attitude towards the world is to do them no evil, to be subject to the higher powers and thereby establish our citizenship by obeying the commands as recorded in Rom. 13. With love for our fellow man, we cannot do otherwise. These are the commands governing our lives towards the world.

Under the dispensation of grace we serve through love, and we are saved by grace. With our hearts full of the love of God, we cannot do otherwise than try to observe the ordinances and commands given to the church under the Gospel dispensation, essential to our salvation. With a lack of that love you feel you need not salute your brother; you cannot wear the prayer veil; you refrain from engaging in questionable conduct; you must convert the houses of worship into places of amusement; you cannot conform to the plain attire as required by

the church. Right here let it be said: Some of the very members who refused to come in the order, readily donned the attire required by the Red Cross during the war, and since, the hideous gown and cap, which they could not be persuaded to wear for the church, for a secret order.

If we are born again, and guided by the Holy Spirit, we will not be led by the lusts of the eye, the lusts of the flesh and the pride of life; we will serve God.

—Martinsburg, Pa.

WHAT WOULD JESUS SAY?

D. F. Lepley

During the three short busy years that Jesus had in which to tell the world what God's will is concerning sinful man, he made an awful name for himself, by the things he said, among those who called themselves God's children.

He said so many things that provoked them to anger and bitterness against him. He said so many things that caused them to call him a liar and a deceiver.

He said so many things that caused them to accuse him of being a sinner, a breaker of the law, and a blasphemer. And yet he told them the truth, being the Son of God. And they

claimed to be God's children, and, therefore, His Brethren.

Surely "He came to His own and His own received Him Not."

The "keepers of the law" felt sure that they were indeed the "oracles of God", and yet Jesus was constrained to say some terrible things to them, and to call them by some awful names.

And I am often wondering what Jesus would say if he were to pay us an unexpected visit for a little while, just a little visit among the "churches" of our dear old America.

Before he left this world and went back home, he established "His Church" through which sinners must be saved, if they are to be saved, and trusted its perpetuation to the hands and care of his helpers and "shepherds".

But I am wondering where it IS today—where he would FIND it?

I know that there are a great number of what are called churches or denominations today. But I am wondering where he would find "His Church", and what he might say to or about the "keepers" of the churches should he come back on a visit for a little while?

What would Jesus say, do you suppose, if he visited the

fine costly temples of worship, all over our land, costing hundreds of millions of dollars, where a few hundred thousand well-to-do people can go, when they feel like it, and lounge around in ease and luxury and lazy comfort, for a little while, while a highly polished, highly educated, highly paid "shepherd", who is highly versed in ALL THINGS, political, social, worldly and "up-to-date religion", gives a very delightful oration upon the current topics of the day?

I am wondering what Jesus would say.

He did say (Mark 7:6-7), "He answered and said unto them, well hath Esaias prophesied of you hypocrites, as it is written, This people honour-eth me with their lips but their heart is far from me.

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men."

(Matt. 23:27-28) — "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

What would Jesus say, after he had thought of the cost of all of these luxurious palaces of worship and the exhausting

drain that they impose upon the financial resources of the great masses of people who must bear the large part of this burden, for the sake of the social benefit and entertainment of only a FEW, whom good fortune has temporarily favored above the masses, but who have appropriated everything, including Christianity and the "keeping" of the church to themselves, while these millions of poor benighted souls must live in darkness and squalor and degradation, without even a knowledge of God and the saving love of His Christ.

What would Jesus say?

He did say (Matt. 23:4-8), "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments.

And love the uppermost rooms at least, and the chief seats in the synagogues.

And greetings in the markets, and to be called of men. Rabbi, Rabbi.

But be not ye called Rabbi: for one is your Master, even

Christ; and all ye are brethren."

(Mark 12:38-40): "And he said unto them in his doctrine, beware of the scribes, which love to go in long clothing, and love salutations in the market places."

And the chief seats in the synagogues, and the uppermost rooms at feasts:

Which devour widow's houses and for a pretense make long prayers: these shall receive greater damnation."

What would Jesus say, after he had taken a trip around his world and saw millions and millions of sinners, human beings, who had been created in his own image and for whose eternal welfare he was willing to endure the agonies of hell, in the tragedy of the ages on bloody Calvary, and realized that these millions of derelict outcasts have never heard or learned of his compassion that saves, nor of the "good news" that he intended eternal life for them also, because his commandments have been disregarded, his plans side-tracked, and his design frustrated by the few who have consumed the wealth of the masses, that they might revel in the luxurious and exclusive gratification of their vanity and carnal passions under the name and guise of religion, and they are not

willing to yield the means necessary, nor manifest a desire that these millions might also have light and life and hope.

What would Jesus say?

He did say (Matt. 21:37-41): "But last of all he sent unto them His son, saying, They will reverence My Son."

But when the husbandmen saw the Son, they said among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance.

And they caught him, and cast him out of the vineyard, and slew him.

When the lord therefore of the vineyard cometh, what will he do unto the husbandmen?

They say unto him, he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits of their seasons."

(Matt. 23:13-15): "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation."

(Luke 12:19-21): "And I will say to my soul, Soul, thou hast

much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

And so is he that layeth up treasure for himself, and is not rich toward God."

(Matt. 28:19-20): "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

What would Jesus say when he finds that these gilded palaces, or churches, have been converted into social clubs, their worship degenerated into an "eating religion" and their worshipers have made their "bellies their god".

He did say (Matt. 23:15): "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves."

What would Jesus say when he had discovered that his sheep are at the mercy of the shepherds that he had appoint

ed over them, to care for them, and that the hireling shepherd tribe had increased until they are consuming his flock?

He did say (John 10:7-15): "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door; but me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the father: and I lay down my life for the

sheep."

Brethren where will Jesus find his church when he comes?

The flock is growing larger of course, but are the goats in the flock not rapidly outnumbering his sheep? And how long will it be until the shepherds also will outnumber the sheep?

Is there need for such questions?

What would Jesus say about this when he comes?

He Did Say (Matt. 25:31-34): "When the Son of man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divided his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:"

(Matt. 25:45-46): "Then shall He answer them saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into

everlasting punishment: but the righteous into life eternal."

(Matt. 7:21-23): "For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is that darkness!"

All of the Old Testament scriptures everywhere emphasized the holiness and sacredness of even the tabernacle in the wilderness and even more so, the temple that Solomon built for the worship of God. Even to the extent that not the noise or sound of a hammer or tool was to be heard in its building.

All of the prophets, and particularly Ezekiel, stress the sacredness and holiness of God's house as a place of worship—a place where God wants to meet his people in a sacred and divine, heart to heart contact.

And the beginning of Solomon's down-fall and breaking up of his kingdom came when he introduced, into the temple worship, such things as are becoming common in our church services and entertainments of today.

I am wondering if God has

changed his mind and his plans concerning the worship in his holy sanctuary by his people. If he has, Jesus failed to tell us about it, and JESUS was "His Word", and God has said that he "changeth not".

He did say (Jno. 2:16): "And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise."

—Connellsville, Pa.

This is the last article from Bro. Lepley, written a short time before his death. For this reason especially we suggest you reread it.

It shows the trend of thought of our esteemed brother as he was unconsciously nearing the end of the race.—Ed:

IS SEEING BELIEVING?

When one has been away from the state of his nativity sixteen years, upon his return he sees many changes.

One would naturally expect to see improvements in roads, in agricultural methods of farming, in the educational methods of teaching school, and in fact in every branch of advancement or progress.

I can truthfully say and I believe that in the above I was not mistaken.

I visited seven or eight congregations of the Church of the Brethren, looking to see an

higher plane of religious life, or rather progress in Christ—like characteristics in the members. I shall merely mention a few things I saw.

I attended one council meeting. After the close of business I was invited to make a few remarks. This congregation is somewhat removed from the swirl of fashion centers, and educational centers.

Among other things I said: "I see more members present than at most places I have visited. There may even be some here I do not see."

Another congregation visited—of over one hundred members, I saw three or four brethren and about one half dozen sisters.

When I was a young man I could see about all the young people that were members, and all the old that were members.

At one congregation I could see a fair overage of members as it was when I lived there. I was made to wonder whether the members I did not see, were considered as evidence of advancement to a higher plane of Christian charity and love toward the Bible teaching and love for each other.

I also wondered whether those members I saw, have been standing still for sixteen years in church and Bible work. I noticed, however, those I saw manifested more

love—as members are commanded — toward me than I did not see.

I ask, Is seeing believing?

I noticed that members are more distant or ashamed of each other than formerly. We are not as one family, but rather, each member is a family to him or her self.

It is said of Charlemange, that after conquering the Saxons, he persuaded their chiefs to be baptized and become his faithful vassals. They consented on condition that they keep their right arm out of the water, so they could fight.

In visiting the different churches, I wondered whether some members kept parts of their bodies out of the water at baptism, to respect or honor fashion.

Yes, I anticipate your reference to I Sam: 16:7: "For the Lord seeth not as man seeth, for the man looketh on the outward appearance, but the Lord looketh on the heart."

The above has no reference to the kind of clothing Jesse's sons wore, but their stature. Our mistakes are much like Samuel's. We want the big, the tall, the "high ups", for leaders. Saul was a tall man and a bad king. Samuel looked for a tall man and a good king:

Bear in mind, I said nothing concerning the hearts of my

brethren that I saw or did not see. Please grant me the following: "By their fruits ye shall know them."

Brother D. L. Miller once said: "If you loose the form you loose the Spirit."

Is seeing, believing?

We ought to work with each other rather than for each other. Who of us have the "Old Time Religion"? The religion of Abraham,—Faith; of Moses,—protest when needed; of David,—after God's own heart; of Christ,—all love, and of the Apostles,—one Spirit.

I firmly believe there is something radically wrong with the members of the church. We should be of one mind and spirit and that the Spirit of Christ.

Our grandmother Eve saw that the tree was good for food; she saw that it was pleasant for the eyes; she saw it was a tree to make her wise.

"The history of every temptation, and of every sin, is the same; the outward object of attraction—the inward commotion of mind—the increase and triumph of passionate desire, ending in the degeneration, slavery, and ruin of the soul."

If you ask for the method of adjustment of the differences of interpretation of Bible teaching and practice of its teaching, I would answer: "If

seeing is believing," the Church of the Brethren, as a whole, will never return to the belief and practice upon which it was founded.

By request the writers' name is withheld.—Ed.

B. E. Kesler,
Poplar Bluff, Mo.

Dear Brother Kesler:—Your letter of May 7th is at hand. In reply to your request that I criticise your two editorials about the law of Moses, will say that I don't know if I am competent to do so. It is a big subject and I am afraid that I can't do it justice. But I will try to tell you my understanding of it and as we both want to do the right thing, I hope we will be able to get closer together. Both of us believe that the New Testament teaches God's will concerning us, so let us see what it says.

In Luke 16:16 Jesus says: "The law and the prophets were until John: since that time the Kingdom of God is preached." He instructed his followers to teach all nations to observe whatsoever he had commanded them. The disciples obeyed these instructions. Acts 5:42 says that they did not cease to teach and to preach Christ. Some who preached Moses, are mentioned in Acts 15:21. These were no

doubt the Jews who had rejected Christ. The disciples of Jesus did not seem to preach anything except Christ. Why? Because Paul says in Col. 2:10, "Ye are complete in him."

This being true, what need have we of anything else? May we not properly liken the law of Moses to the moon and the Gospel of Christ to the sun? The light of the moon is good in its place, but when the sun shines we no longer need the moon for the light of the sun is so much better. Isn't the Gospel of Christ so much better than the old law that we no longer need the law? Didn't God the Father make Christ our lawgiver when he said "hear ye him?" Christ says that the words he has spoken will judge us in the last day. He does not say that we will be judged by the law of Moses or any part of it. And isn't it reasonable to conclude that the law by which we are to be judged is the law that is in force now?

It is true that most of the things which you mention from the law are still in force. But instead of saying that this part of the law is in force yet, wouldn't it be better to say that these things are in force because they were taught by Christ and his apostles? And the things from the law that were not incorporated in the

teachings of Christ and the apostles, do we need any of them? I think not, since we are complete in Christ.

By failing to heed these words of Paul, it seems to me that many have gotten into error. For example: The Mormons claim that theirs is the only true church; that they alone have the whole Gospel which was delivered by revelation to the prophet Joseph Smith, who, they believe, was a prophet of God. If this is true we ought to hear him. But the "Bible Students" say that Pastor Russell was the Lord's voice. If this is true we ought to hear Russell. These two men ought to agree if they were both from God. But they do not agree. The Mormons say that the angel spoken of in Rev. 14:6 was a resurrected being by the name of Moroni, who appeared to Joseph Smith. The followers of Russell say that Russell was that angel. It is easy to see that something is wrong here. If Joseph Smith is right Russell is wrong and if Russell is right Joseph Smith is wrong. They can't both be right, but it is possible that they are both wrong. This, I believe, is the case for neither of them seems to have heeded the words of Paul, "Ye are complete in him," but both taught many things that were not taught by Christ and the

apostles.

Let us beware of prophets who teach new things. And should we not also beware of old things that are passed away? Isn't the new covenant spoken of in Heb. 8, in force now? If we look back and want to be justified by the works of the law isn't there danger of falling from grace? Jesus said: "He that believeth on me hath everlasting life." Let us remember the words of Paul: "Ye are complete in him."

Yes, Paul persuaded the Jews out of the law and the prophets. But let us notice that he persuaded them "concerning Jesus". Moses and the prophets taught about Christ, so Paul was really preaching Christ to the Jews, but tried to convince them out of the law and the prophets. No doubt it is all right to use the law and the prophets that way yet.

Fraternally,

Andrew Eskildsen.

Bible Monitor,
Poplar Bluff, Mo.
My Dear Brethern,

That there is mystery in the constituency of the Monitor family cannot be overlooked. That mystery has prevented many of the wise leaders of the church from rushing into movements that would soon throw the church government into chaos. The progressive

element trying out all sorts of pastoral or priestly schemes while the conservatives would be forced to worship possibly in barns.

This mystery is like the leaven hidden in the three measures of meal. (See Matt. 13:33.) If one measure of the meal had been separated from the others the whole would not have been leavened. It is the secret influence of the members of the church which largely determine whether we shall have a pure church or an impure one. As the influence of the great plant spreads thru the meal so individuals spread their influence thru the church. According to our organization, the ministers are given positions of great influence. I pray that every one in the Monitor family may use it to the best possible advantage. That means remain in the meal, actively at work. The spores or yeast plants that leaves Fleshman's Laboratories are lost for use and are soon dissipated with wild yeast and germs, unless the very exceptional thing should happen,—another lump should be needing leaven. When we are told to withdraw ourselves from those who walk disorderly we are told to do the natural thing. How many yeast plants are found in a cider barrel? Very few, unfor-

tunate ones being killed by many kinds of bacteria. In a barrel of meal yeast plants working kill those very same bacteria by sticking close together and working with only one end; the production of valuable things. So this family must work with one end to accomplish and that the production of a pure hide for the Master who soon will return.

If we are working like leaven, each individual stimulated by love, we will stick together and wild leaven will be dissipated by winds of doctrine from other than the lowly magazine.

For instance three years ago some members advocated the elimination of the salutation before communion at our lovefeasts. Many have expressed themselves that the lovefeasts have not been complete since. Yesterday by almost unanimous vote in our semi-annual council the salutation was restored.

Likewise for many years we have been urged by some of the college members in our bounds to give the pastor idea support. Yesterday it was not mentioned. Some of us who try to preach a free gospel while working with our own hands have no less love but work the harder.

Some writers in the Monitor seem to think that the family

is largely composed of aged members. A young brother presented it to me, I have heard other young men express approval of the many ideas which mean a humble church of members united by love working for the Kingdom of Righteousness.

On the other hand many of the older Brethern have stood for individual liberty even when a question involving Christ's plain teaching was involved. Take for instance, non-resistance. The brother who was then Secretary of our General Mission Board, praised the fighters, commended his son in uniform and he himself said it was only his age keeping him out of near activities helping catch the Kaiser. Fortunately for the church he was soon removed from the powerful position and like wild yeast in a well leavened hemp he may be surrounded by other wild germs today but the work of the good leaven is not so much hindered.

Be of good cheer, Brethern. God still rules and will not permit his word to fail. Our love for Him and each other must not be choked by jealousy or other vices. All the mysteries of His Kingdom shall be revealed when the books are opened.

P. S.—

This essay you may entitle

"The Mystery". However, I believe the purpose could best be served by concealing the identity of the writer. You may say he preaches the doctrine of the Brethren and is respected for it. He has been graduated from one of the foremost universities (John Hopkins). Holds no grudge against any professed Christian but believes the apostacy imminent.

Enclosed find check for another year's subscription. With best wishes for more Bible leadership, I remain,

Paternally yours,

"WHERE ART THOU?"

(Gen. 3:9)

The first recorded question God asked of man.

A weighty question, a most important question.

A question that must be answered; no evasion.

A question for each individual. Where am I? What is my relation to my Maker? And where am I going?

A question for us as the Church of the Brethren. Where are we? And where are we going?

Does the world, to whom we should be as a light, know where to find us?

Do we really know where to find ourselves?

The world may not know where to find us; we may not know where to find ourselves; but God knows just where we are and where we are headed for.

May our feet be so firmly planted on the Solid Rock of God's Everlasting Truth that they be not swept off by the wold wave of worldyism that is sweeping over our Brotherhood.

In the Day of all Days what shall our answers be?

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

* * * * *

Hear, O Lord, the statutes and judgments which I speak in your ears this day, that ye may learn, and keep, and do them, (Deut. 5:1)

* * * * *

Scripture References:

Isa. 1:2. Hear, O heavens, and give ear, O earth, for the Lord hath spoken.

Jer. 2:29. O earth, earth, hear the word of the Lord.

Matt. 17:5. This is my beloved Son—hear ye him. Mark 9:7.

Luke 8:21. these which hear and do. 11:28.

Matt. 11:15. He that hath ears to hear, let him hear. 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35; Rev. 2:7, 11, 17, 29; 3:6; 13, 22.

Jas. 2:22-25. Be doers and

not hearers only. Matt. 7:24; Rom. 2:13.

Daily Readings.

JULY

1. Thu.—Num. 26:52-27:23
2. Fri.—Num. 28
3. Sat.—Num. 29
4. Sun.—Ex. 1:1-14; Psal. 94:10-17
5. Mon.—Num. 30:1-31:20
6. Tue.—Num. 31:21-54
7. Wed.—Num. 32
8. Thu.—Num. 33
9. Fri.—Num. 34
10. Sat.—Num. 35
11. Sun.—Ex. 2:1-10; Acts 7:22; Prov. 3:1-12
12. Mon.—Num. 36; 1 Cor. 10:1-13
13. Tue.—Deut. 1
14. Wed.—Deut. 2
15. Thu.—Deut. 3
16. Fri.—Deut. 4:1-40
17. Sat.—Deut. 4:41-5:33

18. Sun.—Ex. 3:10-15; 4:10-12; Psa. 90:12-17
19. Mon.—Deut. 6
20. Tue.—Deut. 7
21. Wed.—Deut. 8
22. Thu.—Deut. 9
23. Fri.—Deut. 10
24. Sat.—Deut. 11
25. Sun.—Ex. 12:1, 2, 21-28; Psa. 91:1-7
26. Mon.—Deut. 12
27. Tue.—Deut. 13
28. Wed.—Deut. 14
29. Thu.—Deut. 15
30. Fri.—Deut. 16
31. Sat.—Deut. 17

Whose Bible Has the Following Dairy?

January 1.—My owner resolved to read a portion of my contents every morning.

15.—Been resting quietly for a week; guess I'm forgotten.

February 1.—Clean up day. Dusted and put back in my place.

9.—Owner looked up some references and took me to Sunday school. Superintendent wants Bibles used in class—you know.

March 6.—Clean up day. Dusted and put back in lower hall, where I was placed after the third trip to Sunday school.

April 5.—Busy day. Owner led Y. P. M. and had to look up references. Had an awful time finding one though it was in its place all the time.

May 1.—Grandma, here on a visit, had me in her lap all afternoon. She let a tear drop on Col. 2:5-7 and underlined 2 Tim. 2:15.

2.—In grandma's lap all afternoon. She lingered at 1 Cor. 13 and Jno. 14:2.

8.—In grandma's lap every afternoon for a week. Most comfortable place. Sometimes she kisses me; then at times she talks to me; and nearly always she talks to some one else because of me. This is wonderful!

9.—Grandma left today. Kissed me goodbye. Back in my old place again.

20.—Yesterday had a bleeding heart stuck in me, and today a couple four-leafed clovers.

July 1.—Packed trunk with clothes, novels, and other things. Suppose this means a vacation trip.

15.—Still in trunk and now at the bottom. Everything else has been out but me.

18.—Home again and in my old place. Don't see why I went on this trip.

August 1.—My! this awful heat. In addition two magazines, a novel, a Sunday newspaper and an old hat on top of me. Wish I could get a whiff of fresh air.

September 10.—Thought I was entirely forgotten, but

Mary hunted me up and copied a couple of verses to comfort a friend whose mother had died.

15.—Owner is studying Bible systematically at home, and now he uses me every spare moment. Glory!

—Learflet published by Juniata Religious Extension Service, Huntingdon, Pa.

THE SAFETY OF THE GODLY

Psalm 91:1-12

L. M. May be sung to the tune Hebron

1. The man who once has
found abode

Within the secret place of God,
Shall with Almighty God abide
And in his shadow safely hide.

2. I of the Lord my God will
say
He is my refuge and my stay;
To him for safety I will flee;
My God, in him my trust shall
be.

3. He shall with all protecting
care
Preserve thee from the fowler's
snare;
When fearful plagues around
prevail
No fatal strike shall thee assail.

4. His outspread pinions shall
thee hide;
Beneath his wings shalt thou
confide;
His faithfulness shall ever be
A shield and buckler unto thee.

5. No nightly terrors shall
alarm,
No deadly shaft by day shall
harm,
No pestilence that walks by
night,
Nor plagues that waste in
noon-day light.

6. A thousand at thy side
shall lie,
At thy right hand ten thousand
die;
But thou unharmed secure
shalt see
What wicked men's reward
shall be

7. Because thy trust is God
alone,
Thy dwelling place the Highest
One,
No evil shall upon thee come,
Nor plague approach thy
guarded home.

8. O'er thee his angels he
commands,
To bear thee safely in their
hands,
To keep thee in thy ways each
one,
Nor dash thy foot against a
stone.

—The Psalter.

CORRECTION. — In Bible Monitor for June 1, page 20, under head of "Scripture References", for 1 Chron. 28:15 read 1 Chron. 29:15.

Dear Brother Kesler:

I am an interested reader of the Monitor and thank God that there are some people yet that try to stem the flow of worldliness that is sweeping like a flood over us, and watch with great fear for the results, for what can the end of this be?

I especially read with great interest your article in April 15th, May 1st and May 15th issues on the relation of Moses' law to present or Christian dispensation.

But must say I cannot look at the relation of Moses' law in the same light that you do; but hope that we can work this out together in love and harmony to see where I am in the wrong. For you have written in May 1st issue that "if any one wishes to try to prove by the Bible it is right to refuse to do the things here enjoined, or to do the things here forbidden the Monitor will gladly give him space."

"The law and the prophets were until John". (Luke 16:16). They did not end with him because they are fulfilled in Christ. They are not destroyed by any means for Christ is the end of the law; it is all fulfilled in Christ.

"He who loveth another hath fulfilled the law". (Rom. 13:8) It does not say that part

of the law, its "hath fulfilled the law." The law is fulfilled in one word even in this: "thou shalt love thy neighbor as thyself." It does not say a part of the law; it says the law, meaning the whole law. Where do you find anything in the Old Testament about having fulfilled the law? Knowing "that no man is justified by the works of the law, but through faith in Jesus Christ."

Now the works of the law must mean the keeping of the law, proving that no man can be made right with God through the keeping of the law. The law is yet to show wrong doing but we must seek Christ through faith and not through any good work.

"The law is holy, and the commandments holy, and just and good." (Rom. 7:7, 12) and "For we know that the law is spiritual" (Rom. 7:14), but we are carnal sold under sin.

For that reason Christ died for us because we could not keep the law making the shedding of blood necessary for our salvation.

If we have Christ living in us, we will not commit murder or any of those transgressions of the law, therefore, it is not a matter of trying to keep the law, but of having Christ, being "a new creature" or re-born in the Spirit.

Paul "persuaded them out of

the law and the prophets" that Jesus is Christ. "The doers of the law shall be justified." (Rom. 2:13) Which we are if we have Christ and love, for love is God, and through love is salvation of our souls and made evident therein dwelling the fullness of God. "What things soever the law saith, it saith to them who are under the law, but ye are not under the law but under grace." (Rom. 3:19; 6:14). We must interpret Paul here that we have nothing to do with the law, if we have Christ for Christ is the end of the law. And if Christ, the Father, and the Holy Spirit dwell in us like brother L. I. Moss writes about in God's Standards (May 15th issue) then would we break God's laws that are written on the tables of our hearts? In May 15 issue it says, "What things soever the law saith, it saith to them who are under the law; that all the world may become guilty before God." If we accept Christ we are no longer under the law, but under grace as the New Testament proves over and over again. Now in the Old Testament when they made sacrifice, their sins were

forgiven them. But now we have a much greater sacrifice in Christ whose blood was shed for us, and who sits at the right hand of God making intercession for us. And it is alone through a living faith in Jesus Christ, that we are redeemed from the sin of death through repentance to God and not through any keeping of any law whatsoever or any good works are we given the free gift of sanctification according to the will of God.

The purpose of the law is plain in the Christian dispensation, being to convict us of sin "for by the law is the knowledge of sin." (Rom. 3:20). For I had not known coveting, except the law had said thou shalt not covet" (Rom. 7:7) "I had not known sin but by the law" and sin is the transgression of the law. When we are convicted of sin, by the urging of the Spirit turning in repentance to God, through faith in Christ's atoning blood we are saved. Paul writes "I thank God through Jesus Christ our Lord." So then with the mind I myself serve the law of God; but with the flesh the law of sin. Hear

BIBLE MONITOR

Poplar Bluff, Mo., June 15, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

Paul further: "Shall we sin because we are not under law but under grace? God forbid. How shall we that are dead to sin live any longer therein?" Paul's idea here is, if we are living the Christian life, we are living on a plane that will embrace every principle of the law without specific reference to it. That the Christian life embraces all and more than the law demands.

"For what the law could not do in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the ordinance of the law might be fulfilled in us,

who walk not after the flesh, but after the Spirit." We "fulfill the ordinance of the law" if we have Christ "The law was our schoolmaster to bring us to Christ, but after faith came, we are no longer under a schoolmaster, but under Christ and hence, living on a higher plane than the law contemplated."

Law is connected with Moses and works, grace with Christ and faith, law is always in contrast to grace, law blesses the good, grace saves the bad. Through law blessings must be earned, while grace is a free gift. "For I saw unto you, except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." (Rom. 9:32) Wherefore? Because they sought it not by faith but as it were by the works of the law.

In issue of May 1st you have written what you think is in force yet of Moses' law.

But now somebody else says, No, that isn't in force anymore, but something else is. Now how are we to know if that other person has not just

as good a chance to prove that his part of Moses' law is right as well as yours?

But the Bible says plainly without doubt no flesh shall be justified by the works of the law. Now keeping the law must be the works of the law.

Now I believe that we keep the law that God intends us to fulfill, if we have simple faith in Christ having been reborn in the Spirit. Now the Spirit is God himself, now why must we try to enforce the law? We should rather live a simple godly life in right example, preaching our faith in power through love, then our lights shining through our human weaknesses will cause others to follow; and through the goodness of God they will repent and receive the Spirit. For Paul says in Galatians, received ye the Spirit by the works of the law or the hearing of faith? We are not under the law but under grace. Then being under grace we must try to get them justified by faith and then will they receive the Spirit and keep the law which is written on the tables of their heart.

Hoping and looking for an early answer through the col-

umns of the Monitor, and wishing to be shown the truth. Also thanking you for your energy and perseverance in showing up wrong doing. Wishing you God's richest blessings on your work, I remain your well-wishing friend and brother in Christ.

Yours sincerely,

Aaroull Stauffer.

SATAN! AN UNPARDON- ABLE SUBJECT

Homer Fosnaugh

At one time he was an angel of light (Ezek. 1:5) Today he is transformed but not reformed, mind you, and is deceiving many under the plea of progress. He thought more highly of himself than he ought to think. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." (Rom. 12:3) Philipians 2:3 warns us to: "Let nothing be done through strife or vain glory; but in coolness of mind let each esteem other

better than themselves." No doubt but what he was super-human in wisdom and power. And through the will power of "progress", he fell and became the arch enemy of righteousness. He made five "wills" by sheer will power and got away from God. He said: I will ascend into heaven. I will exalt my throne above the stars of God. I will sit upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds. I will be like to Most High. This was Lucifer at heart. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say." (Luke 6:45, 46)

In 1 Peter 5:8 we read: "the devil, as a roaring lion walketh about seeking whom he may devour. He makes a heaven loud profession but when it comes to obeying the commands he has a "yellow streak" up his back. Summary

of satan's career: At one time he was light-bearer in God's realm. (Ezek. 1:5) Was God's anointed but fell. (Isa. 14:12-14) Cast out of heaven like lightning (Luke 10:19). As serpent or twister he perpetrated a fraud upon Eve's conscience. (Rom. 5:12-14) Still operates in the air and also in the hearts of men (Eph. 2:2; 1 Peter 5:8) "Then shall he say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41) The last recorded "will" that we have today of the prodigal son he said: I will arise and go to my father, and will say unto him, father, I have sinned against heaven and before thee. And am no more worthy to be called thy son: make me as one of thy hired servants." (Luke 15:18, 19) Ezek. 33:11 commands us to "say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"

—North Manchester, Ind.

BIBLE MONITOR

VOL. IV.

July 1, 1926.

NO. 13

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more-holy, and more perfect through faith and obedience.

THINK ABOUT IT

Just to set you thinking, the July 15 "Monitor" will contain a detailed account of the "Monitor" meeting near Greentown, Ind., June 23-24. You will surely not want to miss it, and we can hardly be expected to carry delinquents over, as hundreds will want to renew, others will want to subscribe for the first time, and still others will want sample copies to distribute. But how are we to know if you want it unless you renew?

Think about it, and if you fail to get it, maybe you haven't renewed. Have you?

THE TWO CONFERENCES.

The Conference of the Church of the Brethren at Lincoln, Neb., June 9 to 16, 1926 and that of the "Bible Monitor" family at Greentown, Ind., June 23, 24, 1926 will go down in history as epoch making events.

The former, as removing every barrier to the introduction into the Church of the Breth-

ren the various customs and practices which have heretofore been prohibited and distinguished it from the many religious bodies of the times, and as disarming the church to enforce disciplinary measures designed to regulate the life and conduct of the membership; the latter as reaffirming and reestablishing the various distinguishing features which have been dropped one by one, until the identity of the church is lost to the world, and as refusing to endorse the many innovations which have corrupted the church and greatly lessened the spirituality of the membership, and destroyed the peace and unity thereof, and are directly responsible for the divided state of our Brotherhood today, and make true Christian fellowship and communion an impossibility.

The adoption of the paper on "granting and receiving" church letters or "certificates of membership," by the Lincoln Conference, removes her remedial and disciplinary measures by which the church

has sought to maintain the simple life and the purity and spirituality of the membership.

These conditions and the gravity of the situation, forced the Greentown Conference to feel that all efforts at reform in the church had failed, and that the time for some definite action to provide a church home for the loyal and faithful who were greatly concerned at the departures from the faith and the introduction of innovations, had come. Under such conditions, minorities sometimes feel that further efforts to remedy the situation can but fail, and so remain silent, and apparent harmony prevails. Such was the apparent harmony that prevailed in the Lincoln Conference.

When an unbridled run away team is madly rushing onward, it is folly to place one's self in its path, so when a church, in its wild craze for license, and freedom from restraint, is rushing headlong into worldliness, it is suicidal, next to criminal, even to try to apply the brakes, or call a halt, so jeopardizing is the situation.

In the Greentown Conference a general discussion of conditions as they prevail today showed the suspense, the dissatisfaction, the divided sentiment, the irregularities,

and the worldliness that prevail in the church, which to the uninformed are almost incredible, next to unbelievable. It was also felt that we had exhausted our power and that further efforts at reform could but fail, and that the only alternative is to reaffirm and "reestablish the faith of the gospel amongst us" that when "He comes he may find the true faith on the earth" The fullest harmony prevailed in this Conference and many tears of joy were shed at the hope and thought of better things to come.

The next issue of the "Monitor" will contain a full account in detail of the work of this Conference. Order as many as you may want for free distribution. Your friends will want to know about it.

EDUCATIONAL

We sometimes hear members of the church who are interested in the schools speak slightly of the older brethren because of the stand they took when there was a question of having or of not having schools brought into the church. It has seemed to me that a false impression is at times given of the attitude of these brethren.

It was my good fortune to be intimately acquainted with a number of these men, and I

must say that they were conscientious men who were doing their best for the cause which was dear to them, and which they felt meant much to the world.

The idea is often given that these brethren were opposed to learning; which is far from being true. Some of them were hard students, and learned all they could so that their sermons might be more helpful. They were not opposed to a man developing his mind.

What they were afraid of was that through the schools the world would be brought into the church and we should become that which the New Testament says we are not to become, namely, of the world. About fifty years ago schools began to be started in the church, and professedly for the church, and we see the result. Those who think the church is going right give the credit to the schools, and those who think the church is going wrong, give the blame to the schools; and it would be difficult to change either side.

We believe in education, but we do not believe it necessary to become worldly in order to get all the education we need, all and more than we use for the glory of God and the good of mankind. We do not believe in the kind of education that

teaches as truth that which is contrary to the Word of God. And yet we have brethren who teach in the schools of the church those things which are opposed to the Bible, and still they expect the church to put up the money for their support.

The Bible teaches that God created man; our teachers, who are called "professors", "doctors", etc., instead of "brethren", teach that man did not come from a creative act of God, but was developed by evolution from lower animal forms, which in turn were developed from inorganic matter, by what they call the processes of nature.

That is what makes us feel that the schools should not be tolerated in the church or sponsored by the church. We believe that to believe and to obey the Bible is to walk with God, and that to disbelieve and disobey it is to walk away from God. And we do not want to walk that way, nor do we want our children or grandchildren to walk that way. We are called "old fogies", "mossbacks" and other names just as polite and Christian. But such courtesies do not change our belief in the least. God helping us, we shall stand for his Word so long as he gives us life on earth, for believing

as we do, there is no other way in which we can receive the promise of another and better life beyond this world.

If our schools—we must call them ours because the church has taken them—would strive to serve God and the church according to his Word, we should be in favor of them. Why should we endeavor to get our children to believe that the New Testament is the way or reveals the way of salvation, and then send them to be taught that it is not, that John did not know what he was writing about when he said that Jesus made everything that was made? And have that teaching done by a man who professes to be of the same faith that we are?

We shall be glad when we can feel that the church has reached the lowest position to which she will go, and that she must turn and go back, regain some of the truth, some of the faith in God which she has been losing for a number of years. But she cannot do that if her teachers are to sit at the feet of unbelievers and be led away from the truth by them. There cannot be such affiliation with that kind of men as we have had in recent years, and which has caused at least one of our schools to be classed among the unsafe kind by

some outside of our own denomination.

A Christian ought to be in better business than making infidels. Unless our education is used for God it will do more harm than good. It is not an end; it cannot save. It gives power, but the power seems to draw the possessor more away from God than toward him. Man cannot find out God. If we are ever to know him it must be through his revelation of himself to us. This he has done, and we received him, became his humble followers. Shall we now turn away from him and walk in the darkness of human knowledge? God forbid that we should forsake his Word.

LAW OR GRACE

J. H. Crofford

Law, briefly defined, is a rule of order or conduct, governing our social or spiritual lives, with a penalty attached for violation. The law has no terror for those who live uprightly. Our civil laws are made to deter the evil disposed from doing violence to others. "The powers that be are ordained of God", and every person to be a good loyal citizen owes his obedience to them. Law, simply means certain stipulated things must be done or we become subject to a pen-

alty. Such matters in our civil government, are too well understood to admit of further discussion, but we have a record of another law, the will of God governing his people during the Jewish age. There were laws many, but we refer more particularly to the Mosaic code, the commands of which, are so analogous to our civil laws, and what we consider our Christian duty, that we become confused, and are inclined to want to obey the law, which has been the bent of many ever since the day of grace, not being able to discern the difference between law and grace. In the days of the apostles, Acts 15:24, they had just that kind of teaching to guard against.

The law was until John, when a preparatory work began to prepare the hearts of men for the reception of a different service, to be introduced and taught by Him, whom love brought down to earth to take unto himself a bride. While he was upon the earth, he drew the people unto him by his acts of kindness and the performing of miracles, to whom he taught the way of eternal life. He being the bridegroom had no service such as he taught, to render, and could not do otherwise than be obedient to the law; he never transgressed

it.

The same God who said: Thou shalt not kill, etc., said: Remember the sabbath to keep it holy. The decalogue or law, could only bring to judgment, and only one of the ten commandments was given with a promise,—a temporal blessing—that thy days may be long upon the earth.

Do we kill or violate the other commands, except the third one? No. Do we obey the third one; keep the sabbath? No. James 2:10, says in regard to this law: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The question now arises, Where are we at? Many have been discouraged on their Christian pilgrimage because of a wrong interpretation given to the above scripture, and were ready to give up, because they thought it impossible to live a life of perfection. Let us search for the solution to it all, which we will find in the word GRACE.

Grace is so full of meaning that space will not permit an attempt to fathom it, but briefly: It is the free and eternal love and favor of God, which is the spring of all the benefits we receive from him.

Rom. 11:5-6: At this present time also there is a remnant according to the election

of grace. And if by grace, then is it no more of works. Works alone will not save us. He who was obedient to the law, the same is true of our civil laws, if he like it or not, escaped the judgment of the law, but under grace; God looks upon the heart, and the motive of service must be love. Our service knows no selfdom but it is a pleasure. We are the bride; Christ is the bridegroom, and the more we love him, the more we will want to serve him. Every true loving bride, strives to please and serve her bridegroom, and never stops to consider it slavery or a burden to do so. The church being the bride, must experience that same bridal love; then she will seek and strive to serve that which is the culmination of her love. The refraining from following the worldly fashions, and from aping after questionable amusements will be a pleasure, because they are not in harmony with the wish of the Bridegroom. (Rom. 7:6). Now are we delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. Therefore love is the fulfilling of the law. The ages were divided into dispensations with their forms of government which needed no repealing or

annulling, but automatically ended with the entering of a new dispensation. None of the Mosaic code has been carried over into the dispensation of grace as a law to the bride class or church. The Jews continue to obey the law, and, if we choose to obey it, then are we not under grace but under law, and obliged to obey all of it, and in that great day, we will be judged according to the things written in the book we have obeyed. (Rom. 20:12).

Which would you, my sister, prefer to be, a loveless bride, getting your meals at the regular hours, washing and mending, keeping the house tidy and rearing your offspring, because the bridegroom laid down such requirements as a law when you were married, or a bride full of love, seeking every opportunity to do the things you know would please, and avoid doing anything to mar his feelings? We all know the answer. That is a veritable illustration of obedience to law and service through grace. The law says: "Thou shalt not kill", "Thou shalt not commit adultery", "Thou shalt not steal", "Thou shalt not covet", "Thou shalt not bear false witness". The people were restrained from doing those things under command, but grace put an end to

such service, and now we abstain from doing anything harmful as enumerated in the decalogue because we love. Nine of the ten commandments are covered by our concern for the welfare of our fellowmen, and Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. (Rom. 13:10) All the ordinances given under the dispensation of grace must be observed through love as a privilege, yet essential, and not as a compulsion. There remains one more command to which your attention is called, because of the manner in which the mass of the people consider it. The sabbath was to be kept, at the end of six day's work, as a momenta of the creation, a day of rest to the observer, after having spent six days of selfish labor. The observing of the day is void of love. Under grace, Christ demands the first and the best, and through love for him, instead of a day of rest, we give him the first day of the week as a day of service, without the sabbath restrictions. Be careful not to keep it as the sabbath, and place yourselves under obligations to keep the whole law. Love will suggest the manner of keeping the day. Whatever you do, be sure not to call Sunday, sabbath; it is not a day of

rest but of service. Love must be the motive of obedience to preaching. When Peter affirmed his love for Jesus, he was told: Feed my lambs. (Jno. 21:15-17) not for hire but for love. We serve through love, and by grace are we saved through faith. (Eph. 2:8).

—Martinsburg, Pa.

THE OLD PATHS

Glenn Cripe

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. (Jer. 6:16)

In this day of hurry and hustle it is well that we sit down and take stock of the way that we are going, for hurry and haste are the cause of many failures. Some are running this way saying "Low here is Christ" and others are running the other way saying the same. We must consider seriously or we may go the wrong way. Our days are too short to make many mistakes, and the end of them is too serious, we must be certain of the path we tread.

Then, what is the way we are going? There is doubt, you all know if you consider. Stand in the ways and see.

Ask for the old paths. Christ said, "Whosoever he be of you

that forsaketh not all that he hath, he cannot be my disciple." Now all that you must forsake is your money when the collection is taken for the support of the pastor or some similar cause. The apostles taught, "that we must through much tribulation enter into the kingdom of God." (Acts 14:22) Today we find class parties and picnics, Sunday school picnics, and good times are promised for attendance at supposedly religious meetings. Our young people's conferences have banquets and entertainments. We have summer resorts under the names of such good men as Alexander Mack. Do you think that Alexander Mack spent his summers at a summer resort at some lake and in all sort of entertainment? We think not. His was a life of tribulation and hardship. The only tribulation that some of our members have today is that there are still some old fogies left who believe in looking for, and traveling on the old paths.

There are those who still travel the old paths. I am told that in the east there are whole churches who have not departed from the faith; and for them we thank God. May they continue so until the testing time for man is over. They will find rest for their souls, no,

they have rest, for they have the assurance that they are in the right way. They may have tribulation of the body but there is rest for the soul, and the soul is that which is immortal.

Is there any possibility that we as a denomination may yet walk in the old paths? In history no denomination as a whole has returned after it has fallen, there have been those who held fast to the faith but they were forced to withdraw from the old corrupt body and form a new organization to save that faith. If we desire our posterity to know of the old way, if we desire God's approval we must in the present time take the same steps that our forefathers took when those seven over in the old country formed a new organization to propagate the faith. If we do this we will be walking in the old paths, and there is rest for our souls.

Let us continue to walk in the old paths, where is the good way, for the old religion is better after all.

—Goshen, Ind.

TWISTERS

Irwin Shatto

Dear reader are you looking for and hasting unto the coming of the day of God wherein

the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? Or are you being deceived by these false teachers who wrest (twist) these scriptures to their own destruction? (2 Peter 3:16) God is warning us through the Apostle Peter to stir up your pure minds by way of remembrance that we should be mindful of the words spoken by the holy prophets and by the apostles of our Lord and Saviour. But notice that all the prophets were not holy. But there were false prophets also among the people even as there shall be false teachers among you who privily shall bring in damnable heresies, etc. (2 Peter 2:1)

Reader, are you aware that this is true and is being fulfilled as well as the other warnings by the other apostles and by Jesus himself? We will only mention a few of these warnings. Jesus said to beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves. (Matt. 7:15) For there shall arise false Christ's and false prophets and shall shew great signs and wonders; inasmuch that if it were possible they shall deceive the very elect. (Matt. 24:24) The apostles said that in the last days perilous times shall come. For

men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, etc., lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof: From such turn away. Notice the command to turn away. (2 Tim. 3:1-5) But evil men and seducers shall wax worse and worse deceiving and being deceived. (2 Tim. 3:13)

Are there any of these twist-ers among us? Yes, if Peter 2:1 is true. Where did they come from? They have crept in unawares. (Jude 4) What have they brought in with them? Damnable heresies. (2 Peter 2:1) Will any follow them? Yes, and many shall follow their pernicious (destructive) ways. (2 Peter 2:2)

Dear reader, read the whole epistle and see what manner of persons ought we to be in all holy conversation and Godliness. (2 Peter 3:11) That we may have confidence and not be ashamed before him at his coming. (1 John 2:28)

What are some of the heresies these twist-ers have brought in? We will mention a few: Reformation, universal brotherhood of man, deny the restoration of Israel, teach that the devil is bound now, and that the world is getting better. That the church must

convert the world and then Christ will come and reign. But how could this be? For they teach he is here now. Certainly he is here now for he is Deity and therefore omnipresent in spirit but it was his body which went up to heaven and will come in like manner again. These twisters deny that Jesus will come in flesh, but 2 John 7 says that many deceivers are entered into the world who confess not that Jesus Christ is coming (or cometh) in the flesh. This is a deceiver and an anti Christ. One preacher who had been to Bethany told me that the book of Revelation was not intended for us but that it was just to the seven churches and had all been fulfilled.

Now let's look around a little and see where they found this out down at Bethany. Well one of them said he had been to Chicago University getting the cobwebs out of his head. Reader you better try and find out what they put in their heads down there. Yes these twisters tell us it is not a shame for women to speak in the church if she is covered. I heard one elder get up in the pulpit and read 1 Cor. 14:34. Let your women keep silence in the churches: then added his own words, if she isn't covered; but God says, For if the

woman be not covered let her also be shorn. Think of it, these twisters would have the women be silent if out of order but would be alright for the men to speak if they were out of order. Yes they say there is neither male or female, but there was both when Paul wrote that the man was the head of the woman and that the bishop was to be the husband of one wife. He says, but I suffer not a woman to teach nor to usurp authority over the man but to be in silence. (1 Tim. 2:12) For Adam was first formed then Eve, and the woman being deceived was in the transgression, this is why she is to be in silence in the churches, it is God's order, it is God's command, and those in order are commanded to withdraw from those that are disorderly. He that is of God heareth God's word. The first time I saw this elder mentioned I didn't think he even belonged to the church but the next Sunday to my surprise he was in the pulpit. The reason I did not think he belonged to the church was because he was wearing a necktie. He said he had wore it for 30 years and yet claimed to love Annual Meeting and her minutes. It reminds me of the little girl who laid a board on a little kitten and then stood on it and

said she was loving it.

The same man didn't believe that Christ would reign a thousand years on earth and the devil be turned loose and go out and deceive the nations that Christ had ruled. He said that did not look reasonable. I told him that I believed it because the Word said that he would and that faith took God at his word. He said that was not faith. I ask him what it was then and he said it was superstition.

Now why does God allow these teachers among us? Is it not to try you and me whether we are approved. For there must be also heresies among you that they which are approved may be made manifest among you. (1 Cor. 11:19)

May God help his true sheep to put on the whole armor of God that we may be able to stand fast in our conflict against this spiritual wickedness and earnestly contend for the faith once delivered to the saints. To the law and to the testimony. If they speak not according to this word it is because there is no light in them. (Isa. 8:20) Behold to obey is better than sacrifice and to hearken than the fat of rams. Sin is the transgression of the law. Remember all Eve did in the Garden was what God told her not to do. You know the

result, and how shall we escape if we turn away from him that speaketh from heaven? (Heb. 12:25) Let him that hath an ear to hear hear what the spirit sayeth to the churches.

WOLVES IN SHEEPS CLOTHING

L. I. MOSS

"Beware of false prophets who come to you in sheep's clothing, but inwardly are ravening wolves". (Matt. 7:15) Language of Jesus a warning, beware, watch, be on guard, it will be so. It is sad to know this is true among us today. A report came to my desk not long ago, of an occurrence in one of our large eastern congregations. A church of mostly loyal members which calls my mind to this text. Compare the narrative with the text.

One of our own missionaries to the foreign field, now at home on furlough came to this church to make some addresses on missions and make an appeal for funds to help cover the delinquent mission fund. Upon his arrival he had no marks of a brother. Just dressed like the world. When he learned the officials here wore the uniform the missionary asked to borrow a brethren's coat, to wear

BIBLE MONITOR

Poplar Bluff, Mo., July 1, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

while making his address.

The question comes: Why did he want to borrow the coat? It would look very much like he knew in that loyal church he could get more money with a sheep's coat on. Dear readers I am a strong believer in our uniform, but they are dangerous when worn by wolves.

There has been too much of this, and many people have been deceived. They have learned of these this of missionaries and church leaders, and are withholding their support.

This same kind of scheme has been used by solicitors for schools, put a sheep's coat on a

good appearing man and send him into our loyal churches to get their money. The 16th verse of this chapter says, by their fruits ye shall know them. Rom. 14:23 teaches whatsoever is not of faith is sin. So missionary, elder, pastor or whoever you are if you have not faith, be careful—do you want to be a wolf in sheep's clothing? Are you after the fleece? Or are you trying to win souls for Christ? I wonder if the mission board could supply such speakers with a uniform.

If missionaries and church leaders are giving this kind of examples, what can we expect of our young people?

—Fayette, Ohio

SHALL HE FIND FAITH ON THE EARTH?

W. Y. Smith

“Nevertheless when the Son of man cometh shall he find faith on the earth? And the Lord said, hear what the unjust judge saith.” (Luke 18:6-7-8) The Lord calls him the unjust judge, are we among the unjust judges? “Or why call ye me Lord, Lord and do not the things that I say?” (Matt. 7:21 and 44 inclusive) Shall the Son of man find faith on the earth? How explicit are the teachings of the master!

Throughout the whole gospel we find obedience to the commandment is as essential as the love chapter, namely, the 13 of 1 Corinthians.

But let us see what Peter says about disobedience to the commandments. "For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy command delivered unto them." (11 Peter 2:21).

Now let us look at the condition of the church at the present time, as the writer experienced a division in 1882 in Kansas. But oh, the division reaches all over the brotherhood not only at this church, but east, west, north and south is alike. Let us notice some of the causes.

First—Worldlyism which is not pleasing to the Lord.

Second — Abandoning the commandments taught in the New Testament.

Third—Post Millenium. This is the result of man's work. Strange indeed that the church takes up with "post". As we think, we are in the latter times, so when the Son of man cometh shall he find faith on the earth? (Yesh) There is a faithful few, or remnant. Then again as it was in the days of Noah, so shall it be when the

Son of man cometh.

This know also that in the last days perilous times shall come. (II Tim. 3:1) Is the church in those times now?

"Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man." (Luke 21:36) (What things) Fiery trials. "Beloved think it not strange concerning the fiery trials which is to try you, as though some strange thing happened unto you." (1 Pet. 4:1) (Modernism) The church in some places has drifted so far in Modernism that it accepts the advancements of the world. Like some others they forget the fundamentals (or commandments) as taught in the gospel. When the Son of man cometh shall he find faith on the earth? As we considered modernism for a moment and find it nothing. Now let us notice what the scoffers say, "where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." The scoffer's belief is contrary to the word, as it says in the 14th chapter of John that Jesus will come again. Hence no argument. We will find the scoffers words in II Pet. 3:4. Now

the second coming of Christ is so plain that a man cannot err therein. The Bible says, "And a highway shall be there, and a way, and it shall be called the way of holiness: The unclean shall not pass over it. But it shall be for the redeemed, the wayfaring man, yea fools shall not err therein." (Isa. 35:8-9) How careful we should be in choosing, and not make a mistake. For "there is a way that seemeth right unto a man but the end thereof is the way of death." (The final warning). "And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the holy city and from the things which are written in this book." (Rev. 22:19)

—Tonasket, Washington.

POWER

Benjamin F. Lebo

For the kingdom of God is not in word but in power. (1 Cor. 4:20) Brethren from this scripture we infer that power is what counts in the Kingdom of God and to possess this power our lips and lives must be in humble subjection to God's will. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, Oh, Jehovah, my strength and my Redeemer,

should be foremost in us. Beloved I am fearful we are in great danger in this age in which we are living of seeking eloquence alone.

We are in many cases seeking men with sleek tongues regardless of their stand on the religious principles and plain teachings of the New Testament. Many of our leaders who ten years ago advocated the simple life and the life the New Testament teaches we should live today if you were to meet these brethren and sisters you would not know them, they have thrown away their plain garb for the world's garb.

They have thrown away their plain teachings of the New Testament doctrine which is the power of God unto the saving of our souls, to compromise with church federation popularity in short. They worship God with their lips but their lives are in direct opposition to his blessed word. I am at a loss to know where these brethren get their authority to make these radical changes in their teaching.

Let me say in conclusion. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto

you, let him be accursed. (Gal. 1:8)

Brethren let us beware of changeable teachers who are driven around by every wind of popularity. May we by the grace of God be steadfast, immovable always abounding in the word of truth.

—R. D. No. 7,
Carlisle, Pa.

WHAT PAYS IN LIFE

I once heard a man say “we flirt with the undertaker once in a while”. This man and his companion had a Ford, and they didn’t like to let other small four cylinder cars pass them on the road without at least a little opposition.

Brethren and sisters, are we not flirting with the devil when we forsake God’s word and follow the world for a few moments pleasure?

The devil says, “Put on a necktie”, so the world will not look at us so curiously.

The devil says, “Bob your hair”. He knows the prayer covering and bobbed hair don’t go well together.

The devil says, “go to the movies and get the thrill of the movie world.”

The devil says, “It’s not healthful to wear a full beard or observe the salutation.” Who ever heard of anyone con-

tracting disease by observing God’s commands. Of course, if one has a sore mouth, it is wise to be careful.

Are we not flirting with the devil when we follow the desires of the world? For we are taking the popular or the broad and crooked way, which has no reward at the end: only a life of torment after death.

Does it pay to take the broad road?

Did it pay the five foolish virgins not to be prepared when the bridegroom came?

Will it pay us to forfeit our right to the tree of Life and Eternal Happiness? No, a thousand times no. Let us watch and pray. “For in such an hour as ye think not the Son of Man cometh.”

THE BLIND

H. E. Miller

We notice that Christ always uses some natural thing, person or place to illustrate the spiritual conditions, places, etc., of mankind; therefore we wish to take a glimpse of the blind man in John 9. We here have a man born blind physically to illustrate the fact that all are born blind spiritually. Now in this age it was never known of any man that could heal one born blind until

the advent of Christ's ministry in the world.

Now let us reason together a moment; here we have the physically born blind, one whose blindness was not of sin but that the scriptures might be fulfilled in giving Christ a natural condition to illustrate the spiritual, as he always did. Now notice the steps taken, the clay, and washing with water, by receiving or accepting these and obeying the instructions, his sight was given him. The comparison: sinners are blind spiritually until given the receipt of one of Christ's true followers, or have found it in his word, and it is in harmony with the example namely, repentance, belief and baptism or the washing, and by obeying and receiving these Christ gives us the promise of the spiritual sight, our spiritual eyes will be opened, and as long as we keep them on Christ and obey the truth they will never close. This child born blind naturally had no sin,

it is neither because of his sin or his parent's that he is so and is accepted of all sane thinking men in general, that they are not sinners, but nevertheless, they are in darkness to Christ's teachings and the plan of salvation; and if they become of the age that they must answer for themselves, unless they receive the cleansing power of Christ and the washing that they will remain in everlasting darkness. But Christ said woe be to him that has tasted and then turns away, it is more tolerable for Tyre and Sidon in the last days. I wonder if it won't be more tolerable for him that has never had spiritual sight than for him that has once received it and then went blind from worldly affliction, as those that are physically blind of affliction.

Brethren, let us keep our eyes open to the truth is my prayer.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

True Life a Pilgrimage.

1. It is deliverance from the bondage of sin, a hard and bitter bondage, like that in Egypt.

2. The experience in preparation for escape, with its wonders, its promises, its increasing bitterness of the bondage, its turning towards religious means, its leaders, and helpers, are all types of the early experience of many who would turn from sin.

3. The crossing of the Red Sea, is a type of conversion, the beginning of a new life.

4. The trying experiences of the early journey, its songs of praise, its hours of discouragement, its thirst, its wells and palm trees of Elim, are often paralleled in the beginnings of the Christian life.

5. The pillar of cloud and fire typifies the guidance of the Holy Spirit.

6. The manna illustrates the daily supply of spiritual food.

7. The giving of the law expresses clearer and fuller views one gains of duty, a voice of God heard far more clearly than ever before.

8. The assenting to the cov-

enant is the type of consecration to God and public confession of religion.

9. The tabernacle and its services are the symbol of the church and religious worship.

10. The forty years in the Wilderness are the type of long discipline of life.

11. We are going to the promised land, toward God, and perfect character, and our eternal heavenly home. We have never seen this land, but we have glimpses of its glories and many promises to sustain us on the journey. It will be a land flowing with milk and honey, with every conceivable good, yea, more than eye hath seen or heart conceived.

—Wilde's S. S. Quarterly on the lesson for July 28, 1895, Journeying to Canaan, Numbers 10:29-36.

Deuteronomy.

Deuteronomy, the Fifth Book of Moses, consists chiefly of three discourses delivered by this great leader, law-giver and prophet shortly before his death—the first, ch. 1:6-4:40, the second, 5:1-26:19; and the

third, 27:1-30:20.

The children of Israel, after their forty years wanderings, have come to the borders of the promised land. Joshua has been appointed leader to succeed Moses. Though they had sorely tried his patience, he loves these people, is deeply interested in their future welfare and as a prophet of the Lord, gives them a farewell message. He stresses three points—hear, remember and obey.

Toward the close of the first discourse we find these words: "Now therefore hearken, O Israel unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you". (4:1)

See also Our Monthly Text, 5:1 and Scripture References given in the preceding issue of the Monitor.

He calls upon them to remember and forget not, to take heed, to consider, to profit by the teachings and the experiences of the past. He says,

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm."

And "to remember all the way which the Lord thy God

led thee forty years"; "who led thee through that great and terrible wilderness"; "who brought thee forth water out of the rock of flint, who fed thee in the wilderness with manna."

He recalls how they had provoked the Lord, and says,

"Beware that thou forget not the Lord thy God, in not keeping his commandments and his judgments, and his statutes."

They were to lay up "these my words" in their heart and in their soul, bind them for a sign upon their hand, and write them upon the door posts of their homes and upon their gates.

Obedience is stressed in more than a score of passages. Moses exhorts the people to obey the voice of God, to diligently keep his commandments and to observe to do all the words of God's law; to cleave unto him, keep his charge and do that which is good and right in his sight; to fear him, to walk in all his ways and to love and serve him with all the heart and with all the soul; to keep the words of the covenant which they had entered into with the Lord and do them. They were not to add to nor diminish from the words of God's law. Blessings are promised for obedience and penal-

ties for disobedience. He sets before them life and death, good and evil, blessing and cursing according as they obey or disobey.

Furthermore, they were not only to hear, remember and obey, but to teach their children, to pass their instruction on to coming generations. There was the daily home teaching.

“These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.”

And there was the public instruction, when they were to

“Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, who have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land

whither ye go over Jordan to possess it.”

WE BEGIN READING DEUTERONOMY the 13th of this month. Christ and the apostles quoted from this book. Let us read it reverently and with care. There are passages that are well worth reading and rereading and meditating upon. I would suggest that as we read we have paper and pencil at hand and make a list of texts under these three different heads: hear, remember and obey. Some will come under more than one. I would be interested if after you finish reading you would send me the result of your findings. Simply give references, thus:

Hear—4:1, 2; 5:1; etc.

Remember—4:9, 32, 39; 5:15; etc.

Obey—4:1, 2; 6:1-3, 13, 17, 18, 24, 25; etc.

SEE HERE! Are there not among the readers of the Monitor, old and young, who are not yet enrolled in the B. R. C. those who would like to read with us the rest of the year Deuteronomy and Joshua, two interesting and valuable books? You are invited to do so. You need not enroll, but I would be pleased if you drop me a line and let me know that you are reading with us. Will not the members of the Bible Reading Circle call the attention of others to this notice.

CORRECTION.—The text at the head of the B. R. C. department in June 15 issue, Deut. 5:1, is Our Monthly Text for July, and should have been so indicated. In first line for “Lord” read “Israel”.

HERESIES

J. B. Beer

A certain writer of the nineteenth century said that the heresy of all heresies is the

doctrine of worldly christians, common as it is—almost universal—it is a contradiction of truth, it has become almost common for men to think that Christianity means very little. And that there is not a great difference between christianity and worldliness. It is quite common to hear people speak of worldly Christians, such a thing as a worldly christian has never been. No person becomes a Christian until they are through with the world, and are willing to turn against the flesh. (Rom. 8:13) So then they that are in the flesh cannot, please God. No one becomes a Christian until they are willing to leave the devil, and leave him with the understanding that they are done with his company and the works of unrighteousness. A man should live in his outward life what he professes to be, the person who professes to be a Christian at all should live a Christian life, and they should realize the meaning of these words. Christ, in you the hope of glory. You stand in Christ's stead before the eyes of the world, and you dishonor your master when you exhibit a life and spirit which differs from his. Whatsoever is born of God overcometh the world, 1 John 5:4, 19. We are told the whole world lieth in

ruled by the prince of darkness the spirit that now worketh in wickedness, and this world is the hearts of the children of disobedience, Eph. 2:2, wherein in time past ye walked according to the course of the world, according to the prince of the power of the air that worketh now in the children of disobedience. The true Christian must live a life separate from this world, John 17:16. They are not of this world, even as I am not of the world. The author of christianity has placed the standard above the world, and all this fellowship and mixing of worldliness into the present day religion is simply lowering the standard set by the author Christianity and is a fruitful source of introducing heresies into the church. And because the standard has been lowered by man, almost anything that is called christian religion is accepted as right even to the denying of the Deity of Jesus Christ. Because men change their mind in relation to God's Work is no evidence that God's word has changed. It is the work of satan to lead men to disbelieve the truth, and for this cause God will send them delusions to believe a lie that they might be damned who receive a love of the truth that they might be saved. 2 Thes. 2:9-11. For

such are false apostles deceitful workers transforming themselves into the apostles of Christ, and no marvel for satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. 2 Cor. 11:13-15.

It is the spirit of antichrist and of satan that lead men away from the truth, and since Christ and the apostles have given warning to his faithful it is the part of wisdom to search the scriptures daily that we be not deceived. He that hath an ear to hear, let him hear what the spirit saith unto the churches.

—Denton, Md.

GRANTING AND RECEIVING OF CERTIFICATES OF MEMBERSHIP

M. S. Mohler

In Gospel Messenger No. 19 is an article under the above title. In paragraph two, the writer makes the following statement: "In matters of tradition, custom and usage on which the New Testament does not speak plainly, which are for the most part matters of human judgment there should be forbearance." The writer

evidently had some certain thing in his mind which the Dunker church held and practiced which he designates as tradition, but did not say what it was. The general impression is that tradition is not of much importance, therefore not necessary, much less binding. There is tradition which is right and therefore of divine authority. There is tradition which is wrong, therefore need not be heeded. Tradition in itself is not wrong, if wrong the wrong is in the thing transmitted. In matters in which the New Testament does not speak plainly, but involves a Gospel principle the church must have tradition, and if in harmony with the spirit of the Gospel is binding. Jesus said: "Hear the church." Hear the church in what? In matters in which the New Testament does not speak plainly, and yet involves a Gospel principle; for example, nonconformity to the world. I call the attention of the readers of the "Monitor" to Paul's second epistle to the church at Thessalonice (2:15): "Therefore brethren stand fast and hold the traditions which ye have been taught whether by word or our epistle." Here you have tradition. Tradition is teaching. Teaching is neces-

sary, therefore tradition is necessary whether by word or epistle. Paul does not tell us what this tradition was. Whatever it was, it seems it was ineffectual. In chapter 3:6, Paul says: "Now I command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition he received of us." The former exhortation seemed to be ineffectual. Here he now comes in the strong language of command. What great wrong had these brethren done? Paul said they did not keep the tradition. That was a little thing was it not? Paul did not tell us what it was. Now what? Withdraw fellowship from him. Tradition in this case was pretty important. The disregarding of it brought serious consequences. Here is tradition of human origin but of divine authority. Yes, but says one, "Paul was inspired." Was he always under the spirit of inspiration, or only at times when the Lord had a special work for him to do or some message to deliver? I think only at times. When not inspired he was just like other men and made mistakes like other men.

Is it not possible that men or a body of men even now, can

be guided by the Spirit. May not the church even now, ordain things of divine authority? The apostolic church, it seems, had order, had a standard, and evidently had rules by which to bring the members up to the standard, a certain discipline to bring the members up to a certain standard. This is the true notion of Christian discipline. Tradition is indispensable on questions on which the New Testament does not speak plainly; and, as above stated, is of divine authority if it is in harmony with the spirit of the Gospel. This is why the Dunker church had tradition. No denomination can carry out the New Testament in the letter and spirit without tradition. The writer of said article evidently had in mind something transmitted by the Dunker church which he calls tradition, but did not tell us what it was. He did not specify, consequently the readers of the Messenger are left to put on their own construction or interpretation. My notion is that the writer in using the word tradition had reference to certain decisions of the Dunker church. I think one especially. The adoption of a certain form of dress. My reason for thinking so is this. I heard him

say in a sermon, "The church of the past had a form of dress which she insisted upon but that day is past." Now the question: Has this tradition divine authority or is it only human, only an expedient? Now that you may decide fairly and intelligently, I will try to get the situation before you clearly, that you may now know and why a certain form of dress was adopted and to do this I must go back to my early recollection. I remember very distinctly when there was no such thing as fashion in dress where I lived. Everybody dressed alike. Everybody dressed plainly, as plain as plain can be. Home made goods. Home made clothes. Did not go to the tailor or dress maker. Women make their own and the men's clothes. The men's coat collars were neither stand up nor lay down. Sometimes stand up, sometimes laid down. Sometimes half way between. They were not pressed. such things did not both them. They wore clothes for the purpose clothes are intended. For the protection and comfort of the body. They were simple, natural and childlike as far as the

matter of dress was concerned. Some people today would not wear such clothes even for every day work on the farm. I remember just as distinctly when fashion first came. It raised a hubbub, a buzzing all over the country. Everybody talked about it. The one who adopted the fashion was ostracized but the thing stayed. Another fashion came. The same thing over, buzzing all around. Fashions continued to come, finally got into the church, then trouble came along that line. A brother said to me not long ago, "when the order came trouble came." Not true, but when fashion came trouble came. If fashion had never come the Dunker church would never have had any trouble in the matter of dress. If fashion had not gotten into the church the Dunker church would never needed to adopt a certain form of dress. Fashion brought trouble into the church, then the church did like the church at Antioch did when trouble came into it. They sent a couple brethren to Jerusalem about this matter. So did the Dunker church with the dress question. Conference took the

matter up and decided to adopt a certain form of dress, so as to be able to control the situation. One reason given for adopting a certain form of dress was so as not to change with the ever changing fashions. Another reason evidently for adopting a certain form of dress was so as to be able to carry out the principle of non-conformity to the world as it relates to dress. This decision was brought about in the same way the decision in the Jerusalem conference was. The Lord did not tell those apostles and elders at Jerusalem to hold such a council, but the Lord evidently approved of it hence it was of divine authority although it was of human origin. Yes, but some one will say, "the apostles were inspired." There were also elders in that council, men just like elders in the Dunker church, and furthermore were those apostles always inspired? Only at times, when the Lord had some special work to be done or a special message to be delivered. Outside of that they were only ordinary men and made mistakes like other men. If they

could have the guidance of the Holy Spirit, why cannot the post apostolic church have it also? Jesus promised the Holy Spirit. I believe that any decision made by Conference under the guidance of the Holy Spirit is of divine authority.

Now the question: Is the decision to adopt a certain form of dress of divine authority? In order to answer the question fairly and intelligently there is another question which must first be considered. It is this: Does the form of dress adopted by the Dunker church express the principle of nonconformity to the world as it relates to the dress? Every sane and fair minded person says it is plain. Then it fills the bill in one particular at least, and therefore, in that particular it is unmistakably in harmony with the Spirit of the Gospel. As you answer this question you dispose of the other. Now we are ready to vote. Be fair, unprejudiced, be honest with yourselves. Vote in the light of eternity. If this tradition is of divine authority then it cannot be ignored or set aside.

—Leeton, Mo.

BIBLE MONITOR

VOL. IV.

July 15, 1926.

NO. 14.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE CULMINATION.

About ten years ago many earnest souls became alarmed at the encroachments of worldliness into the church and the gradual introduction of innovations foreign to our former church polity.

These earnest souls set about to work a reform in the church by counteracting the influences which to them seemed evil: and destructive of true vital piety and spirituality. These efforts were misunderstood by the leaders in the church and it was hard to arouse the great mass of the laity who still had the utmost confidence in the leaders, who somehow managed to keep up appearances while the real self was kept in the background, in the meantime scattering propaganda in a quiet way until sentiment was developed strong enough that they dared throw off the mask and the real self was manifest. In this way many unsuspecting simple minded folks were deceived and had their confidence betrayed.

Men who outwardly seemed

sound in the faith suddenly turned right about and instead of joining hands and helping to remove the innovations that were disturbing the peace of the church and tending to division, openly encouraged them, which widened the breach between the two parties which by this time had become quite distinct.

As a means to counteract the worldward drift of the church which by this time was viewed with alarm, the "Bible Monitor" was launched as a medium through which real conditions could be made known and the membership aroused to a knowledge of conditions as they now had come to be.

The "Monitor" likewise, was misunderstood and its timely warnings fell upon ears that were dull of hearing and even up to now many loyal members can not apparently realize conditions are as they are reported to be.

Those who supported the Monitor in its work of reform have been ostracized, set at naught, coerced, and intimi-

dated until forbearance has in their estimation, ceased to be a virtue. And as conditions have steadily grown worse and the breach continued to widen because of the continued growth of worldliness and innovations in the church the Monitor people became discouraged and began to feel some definite action should be taken to relieve the suspense and grief of the loyal and faithful part of the church. Meetings were held, and overtures made to Conference, which proved unavailing, so that further efforts at reform in the church seemed futile and doomed to end in failure.

The climax was reached when, in the late Conference at Lincoln, Neb., the paper on "granting and receiving certificates of membership" was passed, making impossible the enforcement of disciplinary measures and remedial agencies by which the church formerly sought to regulate the conduct and life of the membership and promote piety and spirituality in her communicants.

The situation now became such that the "Monitor family" as it had come to be known, felt they could no longer conscientiously or consistently fellowship many things tolerated and encouraged in the

church by the leaders and those responsible for their introduction.

Accordingly at their late meeting at Greentown, Ind., June 24 they voted unanimously "to declare ourselves independent, and to reorganize and to reestablish the true faith of the gospel amongst us" and to call ourselves "Dunkard Brethren", which means another religious body is to be added to the many now in existence.

It must be apparent, that God is not pleased with the divided state of professed Christianity and none perhaps, would want to be styled the culprit responsible for it. It must be remembered however that God's minorities were never large and his people have always been preserved through remnants and will likely be to the end of the world.

Viewed in this light, while it may mean a different organization, it can not be wrong for the loyal and faithful to "come out and be separate" or to "withdraw from those who walk disorderly and not after the tradition delivered unto them" by their faithful predecessors. Indeed there is no other way by which it has been possible in the past to preserve the true faith on the earth. And it has already been said the

Dunkard Brethren will soon find themselves divided and drifting worldward just as other people have done. Be it so, then may there be another faithful few among them who will dare to be true and "come out" if necessary that there may be at least a remnant of the faithful among whom He may find faith when he comes.

THE END OF THE WORLD

It seems strange that men got into their heads the idea that the end of the world is near at hand. Yet it seems that most of us get that feeling at times. Whether it has something to do with our mental or physical or spiritual condition, or whether it is due to the events in the world, is more than one can tell. But we get it, and others get it, as the reading of the news makes clear.

We are not alone in having the feeling. Back about the year one thousand men got the idea that the Millennium was at the door, and that the world could not possibly stand beyond that date; but it did stand. has stood almost another thousand, and we can see no immediate signs of dissolution. Of course there will be no real sign, for it is to "come

as a thief in the night".

And if we go back another five hundred years we shall find that the people had the same feeling, for about the middle of the fifth century, or rather before that time, there lived Eucherius, of whom one writer has said: "Among all the saintly bishops who saved the cause of religion and of morality in those awful times, there is no character more attractive for piety and refinement than that of Eucherius of Lyons."

And the same writer has summarized the writing of Eucherius on the coming of the end of the world as follows: "And now the world is coming to its close. Its resources are expended. It is tottering with age, and cannot bear the weight that is laid upon it. The last age of the world is filled with pains and disorders like the last portion of an old man's life. Famine, pestilence, devastations, wars, and terrors have been seen, and shall still be seen, in this hoary decrepitude of the time. The death of the very world presses upon us miserable men as if the approach of our own death was not enough."

Wars and rumors of wars, famines, pestilences, earthquakes in divers places, have often made men think the end

end was near. During the years of the terrible world war we could not but think that it must be one of the signs of the approaching end of the world. Yet the world endures in spite of the continued rumors of other conflicts to come.

We must fall back upon the words of the Master and be content to watch and pray, for no man knows or can know the time of the end. One thing we do know, and that is that there are future joys better and more real than those we prize so highly here and now.

Eucherius wrote of our certain hope in a way that showed what it meant to him. He said: "And it is not upon any uncertain authority that we hope for those things to come, but upon that of our Lord Jesus Christ, that most truthful sponsor, who promises the just an everlasting kingdom and the ample rewards of a blessed eternity; who by the ineffable sacrament of his assumption of flesh, as God and man reconciled man to God; and by the mighty mystery of his passion cleared the world of guilt."

That is the one really important thing to keep in view. It does not matter to us when the end of the world comes; the one great aim of life should be to prepare for that other and

better life. And we know that what we do here will decide what we are to be and how much we are to enjoy over there, for it was Christ himself who said that each one should be rewarded as his work shall be, whether it be good or whether it be bad. If the end comes this year or next, all will be well with us if we are in the way marked out by the Master.

One thing we know, namely, that we shall be here but a very few days, and when we go hence it will be for us the same as the coming of the end of the world; for as we are when the end of the world comes, so shall we be throughout eternity; and as we are when death comes, so shall we be throughout eternity. There will be no changing of the record at that late hour.

We might conclude as did Eucherius: "Come, then, and from the ocean of your earthly life look to the safe port of our profession, and turn your prow thitherwards. This is the one harbor into which we can be carried from the tossings of this heaving age, and in which we can find a refuge for our weariness from the storms of the world; here should all flee who are harassed by the tempests of this time."

MINUTES OF THE ANNUAL STOCKHOLDERS' MEETING HELD IN THE PLEVNA CHURCH IN DISTRICT OF SOUTHERN INDIANA,

June 23, 1926.

Devotional exercises by L. P. Kurtz of Goshen, Ind.

1. Reading of a part of the Charter and By-laws, on the qualifications of stockholders.

2. Minutes of stockholders meeting of 1925 read and approved.

3. Treasurer's report read and approved.

4. By ballot, J. L. Johnson was re-elected as director.

5. A motion to adjourn to meet at the call of the chairman—passed.

L. I. Moss, Sec'y.

MINUTES OF THE OPEN MEETING OF THE "BIBLE MONITOR" FAMILY, GREENTOWN, IND.

Meeting Opened June 23, 1 P. M., 1926.

1. Devotional exercises by D. P. Koch of Ohio.

2. A general statement of conditions by Bros. B. E. Kesler in opening address.

(a) The purpose of the Monitor movement from the

beginning — reform in the church.

(b) Many groups waiting our action. The voluntary, coerced, and the neutral.

(c) Will we be men of the hour?

(d) God will raise up men who will lead his people out.

3. Bro. J. L. Johnson gave a report of conditions in western Pa., by presenting a paper entitled "Lost Conservatism".

4. Bro. J. F. Britton related some general conditions.

5. Bro. Hamm of Illinois spoke of conditions of scattered members.

6. Bro. B. E. Kesler explained the effect of the present plan of "granting and receiving church letters" passed at the Lincoln Conference, June 16, 1926.

7. Conditions in N. W. Ohio related by L. I. Moss, Clyde J. Miller and D. P. Koch showing the unjust means used by a Committee from the district to depose loyal elders.

8. Bro. Reuben Shroyer of N. E. Ohio told of the Committee work in his congregation which forced the loyal to step out.

9. A good song was sung.

10. Bro. Otis Weimer of Peace Valley Church (Mo.) gave conditions there with the work of the A. M. Com. and the way standing Com. acted

upon their report.

11. Bro. J. C. Barcus reported conditions in Iowa.

12. Bro. J. A. Leekrone reported conditions at Anderson, Ind., and the lack of privileges and true fellowship under present conditions.

13. Further explanations by J. L. Johnson.

14. Bro. J. F. Britton gave his ideas of the situation.

15. Bro. D. P. Koch of Ohio read a decision of the District Meeting in N. W. Ohio which was passed for the purpose of coercing our loyal ministers, by not allowing them to preach in the churches of the district.

The discussion thus far being the revealing of present conditions. The discussion now is directed as to whether our powers have been exhausted as to relief from these conditions.

16. Bro. G. E. Studebaker sees hope by going on with our work of reform as we have been doing.

17. Bro. Reuben Shroyer spoke on waiting too long, and losing ground.

18. Bro. Clyde Miller spoke of sufficient efforts being made and need of relief.

19. Bro. L. I. Moss appeals for relief.

20. Bro. Otis Weimer spoke on conditions being different in different localities.

21. A motion was made to

appoint a Committee to form a plan of action to report next morning.

22. Committee appointed:

L. P. Kurtz, Goshen, Ind.

S. P. Vandyke of Oregon.

Reuben Shroyer of N. E. O.

D. P. Koch of N. W. O.

L. I. Moss of N. W. O.

A closing song and the meeting closed by prayer.

June 24.

Meeting opened by prayer.

23. Report of Committee:

"Because of prevailing conditions in the Church of the Brethren, which have disturbed the minds of many, being brought upon us through departures from the gospel, by omitting the salutation (Rom. 16:16, 1 Cor. 16:20, 2 Cor. 13:12, 1 Thess. 5:20-27, 1 Peter 5:14); by anointing persons not members of the body, (Matt. 10:8, Acts 14:8-19, Luke 10:9, James 5:14); by affiliating with secret orders, Matt. 4:22, John 18:20, 2 Cor. 10:4, Matt. 26:52, Gal. 5:19-22; by participation in games, plays, performances and unions that are manifestly sinful, (1 Thess. 5:22, 3 John 3, John 3:19, John 17:15, 1 Peter 2:13-14, Tit. 3:11, Rom. 13:1-5); by using instruments of music in the house of God (Eph. 5:18-20, Col. 3:16, 1 Chron. 23:5, 2

Chron, 29:27, Ezra 3:10, Amos 6:5); by conforming to the rules and hurtful fashions of the world such as the wearing of hats by Christian women, and neckties, gold rings, buttons and bracelets and such like things by either sex, (Rom. 12:2, 1 Pete. 1:14, 3:3-5; 1 John 2:15-17, Luke 16:15, 2 Tim. 2:9); and the tendency of the present controlling power of the church to suppress the loyal and faithful, instead of helping to remedy these disturbed conditions;

And because of the teachings of the Gospel in Rom. (16:17, 2 Tim. 3:5-7, 2 Thess. 3:6-7, 2 John 8-11, 1 Peter 2:20-25);

Therefore, we, as a part of the loyal and faithful of the present Church of the Brethren see no other remedy for relief than to obey the gospel, and to declare ourselves independent, and to reorganize, and to re-establish the true faith of the gospel amongst us."

Recommendations:

(1) We recommend to this meeting the use of the Declaration of Principles from which to work out a platform for a new organization.

(2) We recommend as a church name, "Dunkard Brethren".

(3) We recommend a Com-

mittee be appointed to secure a charter for the new organization and the same Committee be authorized to arrange for the transfer of the charter of the "Bible Monitor Publishing Company" to the new organization and report to the next stockholders' meeting of the "Bible Monitor Publishing Company".

24. Speeches were made on the report by J. F. Britton, J. L. Johnson, J. A. Leckrone, Clyde Miller, G. E. Studebaker, B. E. Kesler, Reuben Shroyer, David Kintner and John Slep-py.

25. Explanation of report. by L. I. Moss.

26. A motion was made by Brother Clyde Miller to adopt the first and second part of the report. The motion was seconded.

27. Speech in favor of report by Bro. Myers.

28. Bro. Surbey in favor of motion.

29. Motion was passed unanimously.

30. Motion to adjourn to meet at 1 P. M.

Meeting Opened at 1 P. M. Prayer by C. H. Erb.

31. First recommendation read and adopted unanimously.

32. No. 2 read and passed unanimously.

33. A motion to adopt No. 3

passed unanimously.

34. A motion to adopt the report as a whole. Passed unanimously.

35. A paper on Church Government was read and explained, amended, and unanimously adopted.

36. The matter of church government placed in hands of a committee to report later.

Committee—L. I. Moss, S. P. Vandyke, L. P. Kurtz, Reuben Shroyer, Clyde Miller.

37. Recommendations for all to be active and work with new zeal, read and passed unanimously.

38. A motion was made and seconded to appoint the present board of the "Bible Monitor Pub. Co." as the Committee to secure a charter for the new organization.

39. Motion passed.

40. The report of Committee to present plan heard.

41. "We recommend the striking out of Section 9 Page 2 of the proposed form of church government."

(b) We recommend the changing of Section 4 under church officials, so as to read ministers and deacons are elected by the private vote of the members before a board of officials in the church where they hold their membership,

and are installed in office by the elder of the church and an elder or minister appointed by the district elders, upon their promise to respect and enforce the Declaration of Principles and all the methods by which the church seeks to fulfill its mission in the world.

(c) We recommend the adoption of the 1911 decision on the dress question with article 9 omitted.

(d) We recommend the adoption of the Declaration of Principles as a doctrinal standard and a committee be appointed to work out the details necessary to observe and enforce these doctrines and report to the next stockholders meeting.

41. The report of Committee adopted unanimously.

42. Committee appointed:

L. I. Moss,
Reuben Shroyer,
D. P. Koch,
B. E. Kesler,
Clyde J. Miller.

43. The following are the papers referred to under 37 above:

(1) We recommend that bequests and donations for charitable work and church extension be made to the Bible Monitor Publishing Company to be used for the purposes design-

nated.

(2) We also recommend that our ministers be active and earnest, and embrace every opportunity for preaching the gospel in humility and love.

(3) We admonish our members to lives of sanctification and holiness, free from just and unfavorable criticism and to consecration and devotion to the Lord's work and the simple life.

(4) We also admonish our members not to give encouragement nor recognize the unholy and unscriptural things that have caused unrest and division in the church, by taking part in them or supporting them.

(5) We advise that we set up and embrace such activities as will deepen our spiritual life and increase our influence for good.

(6) We also advise loyal members who are isolated, to collect in communities where it can be done, so that fellowship and communion may be had until more desirable conditions may be had, or become workers for Christ and the church where they are.

(7) We favor Sunday schools, prayer meetings, series of meetings, the family altar, an organized system of missions both home and for-

eign and special training therefor.

(8) We favor Christian and secular education and all Christian activities in keeping with the gospel.

(9) We favor conducting religious services in harmony with the simplicity of the gospel, free from drama and other performances whose chief purposes are to entertain, and the making of God's house a house of prayer where festivals, plays and suppers are prohibited.

(10) We have taken this step deliberately. We do not expect large numbers to follow. Indeed we suspect the number to be small. God's minorities were never large. Majorities are often wrong. Minorities are sometimes right, especially when changes from former restrictive customs to modern liberalism are made. We commend our course to all lovers of truth and fidelity to Christ, conscious of the fact that God knows our hearts and the motives from which we act.

44. Meeting closed with song and prayer.

L. I. MOSS,, Sec'y.

DUNKARD BRETHREN CHURCH GOVERNMENT

I

This government is maintained through General, Dis-

trict, and local Church Conferences.

II

General Conference is composed of twenty-four or more elders chosen from the various districts on a prorata basis of membership, and convenes quadrennially or oftener as may be deemed wise and best.

III

General Conference adopts rules to govern in its deliberations and in the conduct of its business.

IV

General Conference exercises original jurisdiction in matters that may originate in its body, and appellate jurisdiction in matters of a general nature that may be sent up to it from the local churches through District Conference or by appeal, and papers containing such matter, except petitions, must have an answer appended to them.

V

Decisions made by General Conference shall be fully respected by the churches, until they shall be, by the Conference, or by the action of two thirds of the districts, made void.

VI

Decisions of General Conference must be in harmony with

the Declaration of Principles.

VII

The expense of its members, the printing and distribution of its minutes, shall be met by the districts.

I

District Conferences are composed of delegates sent up, two from a church, from a number of churches, six or more, most conveniently located to work together, and convenes annually.

II

District Conferences are governed by such rules as may be deemed most suitable to their needs.

III

District Conference has original jurisdiction in matters that may originate in its body and appellate jurisdiction in matters sent up from the local churches.

IV

Decisions of less than two thirds of the districts, on any specific matter, not in harmony with decision of General Conference, are void.

V

Decisions of District Conference shall be respected by the churches composing it, but appeals may be made from such decisions, direct to General

Conference, by any church or party affected.

VI

Matters affecting the local churches, the district, or the general brotherhood are proper subjects for the District Conference to handle, and its decisions are final, except in matters affecting the general brotherhood, or in which an appeal is made.

VII

Churches shall arrange for the expense of delegates to District Conference. Such delegates must be in harmony with the Declaration of Principles and manifest the same in their general appearance.

Church Officials.

I

The elder, or bishop, selected from men of experience in the ministry, is the highest officer in the church, and all elders, except for age and experience, are of equal rank officially, and ordained by the laying on of hands of the presbytery, a committee of two elders appointed by the District elders for the purpose.

II

Elders have the oversight of local churches and of the Brotherhood at large. They compose General Conference,

preside in District Conferences and in local church councils, ordain other elders, anoint the sick, solemnize marriages, officiate at communions, preach the gospel, baptize, and see that the principles and usages of the church are respected and carried out in the lives of the membership, they themselves being examples to the flock in obedience and holiness of life.

III

At their ordination, which is based on the approval of the membership as expressed by private vote before the presbytery, they covenant and promise to teach, respect and enforce the Declaration of Principles, and all these methods by which the church seeks to promote the cause of Christ and maintain the principles of the gospel.

IV

Ministers and deacons are elected by the private choice of the members before a board of officials, in the church where they hold membership, and are installed in office by the elder of the church and an elder or minister appointed by the District elders, upon their promise to teach, respect and enforce the Declaration of Principles, and all these methods by which the church seeks to ful-

B I B L E M O N I T O R

Poplar Bluff, Mo., July 15, 1926

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. L. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

fill its mission in the world.

V

Ministers preach the word, baptize, assist elders in anointing; solemnize marriages, officiate at communions, in all things being an example of the believers in humility and holiness of life. They may also, in case of necessity, hold church councils.

VI

Deacons are chosen to serve in the church in the capacity of stewards, attending to the temporal and financial activities of the church.

VII

They serve at communions, visit the sick, care for the poor,

assist in the ministry, investigate troubles, pay the annual church visit, and may in extreme cases administer baptism, and assist in anointing.

VIII

Deacons must be in harmony with the Declaration of Principles, and lead exemplary Christian lives in harmony with gospel requirements.

Membership.

I

The church is composed of mature persons who covenant to be loyal to the principles of the gospel as understood by the church and embodied in the Declaration of Principles.

II

The membership engage in the work of the church as opportunity is presented, in church attendance, care of the sick, Sunday school, prayer meeting, house to house visitation, care for the destitute, support of the ministry, and missions and any other legitimate Christian endeavor and by living devoted Christian lives.

III

Local Church Conferences are composed of the members present at church councils, which convene quarterly or on

special occasions.

IV

Each church has an elder who presides at its councils or appoints some other minister to do so.

V

Matters affecting the local church, the District or the general Brotherhood are proper subjects for the church council to handle, and its decisions are final on purely local matters.

We should like to get in touch with isolated groups of loyal members, scattered over the country, who may be in need of encouragement in any way.

We should like also to enroll all such groups and their location, with the address of some one of the number. Give the list this way: Name dist., name of congregation, number of elders, number of ministers, number of deacons, number of members. Then the address of some one of the number with his official standing if an official.

REFLECTIONS

C. F. Rush

Realizing the fact that the stockholders' meeting held at Plevna closed after much strenuous work and a decision

to stand out on our Declaration of Principles with our former name, we are inclined to rejoice. However, there has been and are many unavoidable regrets. There is great satisfaction in references such as II Thess. 3:6 and a number of others similar. Of course there will be criticism, as there were plenty of spies at the meeting in disguise, as brethren, trying to deceive the very elect in various manners.

Nevertheless the weary and discouraged traveller, even tho isolated, as some of us are, should take new courage and press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3:14)

We sure desire an interest in the prayers of the brethren in behalf of the lost brother as many know, which has caused many heart aches for all concerned.

Surely all sincere Monitor readers who were not privileged to attend the Plevna meeting missed an inspiration not to be had elsewhere.

Come next time.

God bless the faithful few,

Who have been and are anxious to be true;

Who faced the fireceness of the blast,

Throughout the years of recent past.

And may we all strive his true children to be,

That with him and the blest, we may spend eternity.

—Silver Lake, Ind.

July 8, 1926.

Elder B. E. Kesler,

Dear Brother:

Some time ago it was announced in the Monitor, that there would be a meeting held in the barn of Brother Henry Kegerries, in the interest of principles of the Bible Monitor, and now known as the Dunkard Brethren Church. On account of ill health I was not at the June meeting, but had the privilege of attending the meeting on the first Sunday in July. We had an all day meeting, and we had a very spiritual meeting. It was beyond our expectation to see the interest taken in the good work; may the Lord add his richest blessings to the same. There were about two hundred and fifty present; fifteen ministers, and quite a number of deacons with us; and it was surprising to see the number of young brethren and young sisters at the meeting who seemed to be greatly interested in the work. Neither could the attention have been better. We felt that the Spirit of God was in our midst, we also had Brother J. L. Johnson, treasurer of the Bible Monitor Publishing Company with us, who attended the meeting in Indiana on June the twenty-third and twenty-fourth, and

he gave us a fine report of the meeting. At the close of the meeting there was an announcement made for another meeting at the same place on the first Sunday of August. We desire all who can, and are interested to be with us.

J. W. Galley,
Mechanicsburg, Pa.

The present issue of the "Monitor" contains the action of the Monitor family in declaring themselves independent. A Committee was appointed to work out a plan of organization and of church polity to report to our next stockholders' meeting and also to secure a charter for their organization.

Frequent reference is made to the Declaration of Principles, which are not printed here, but we have them in leaflet form, for free distribution, for the asking.

NONCONFORMITY

D. W. Brown

Those who have become truly regenerated and are now creatures in Christ Jesus, having put off the old man with his deeds, and put on the new man which is renewed in knowledge, will show by the life they live that they are not

of this world, and will, therefore not conform to the evil ways of the world. They prefer to conform their life to the teachings of their master, rather than to pattern after the ways of the unconverted. If the members of the church were truly nonconformed to the world, there would not be any bobbed hair, no hats or immodest attire, and the Brethren would wear full beards and would wear the order clothing—

“Hold on there, Bro. Brown, you are making that too strong. The order clothing is made by man”. Yes, sir, we agree exactly on that point. The order clothing was so ordered by the devoted men of God, and the worldly clothing was so ordered by the world, the devil and his angels, which will you prefer? And moreover, when you wear the order clothing you are known and read by all men. You do not have to be introduced to let people know you belong to the

Brethren Church. Do not understand me to say the clothing we wear will save anybody but the order clothing is one of the essential parts of the Christian religion.

A good many years ago when I was a small boy, a Dunkard preacher came to our neighborhood to hold some meetings, and he stayed at our home part of the time, and one day he was telling about a trip he and two other Brethren were taking to Annual meeting. They were on horseback and as they were riding along, there were some little boys playing marbles in the road and one of them looked up and said, “two Dunkard preachers and another man”. He said it wasn’t long till the other man became a Dunkard preacher too.

I would to God there were more Dunkard preachers and not so many “other” men that claim to be and are not.

—Live Oak, California

We still have samples for your friends. Send in their names.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT.

* * * * *

* Remember the days of *
 * old, consider the years of *
 * many generations: ask thy *
 * father, and he will show *
 * thee; thy elders, and they *
 * will tell thee. (Deut. 32:7) *

* * * * *

Daily Readings.

AUGUST.

1. Sun.—Ex. 13:17-22; 14:10-22; Ps. 37:1-7
2. Mon.—Deut. 18
3. Tue.—Deut. 19
4. Wed.—Deut. 20
5. Thu.—Deut. 21
6. Fri.—Deut. 22
7. Sat.—Deut. 23
8. Sun.—Ex. 16:1-36; Jno. 6:26-63
9. Mon.—Deut. 24
10. Tue.—Deut. 25
11. Wed.—Deut. 26
12. Thu.—Deut. 27
13. Fri.—Deut. 28:1-44
14. Sat.—Deut. 28:45-68
15. Sun.—Ex. 18:1-27; Ps. 106:1-15
16. Mon.—Deut. 29
17. Tue.—Deut. 30
18. Tue.—Deut. 31
19. Thu.—Deut. 32

20. Fri.—Deut. 33, 34
21. Sat.—Psa. 105
22. Sun.—Ex. 19:1-20:11; Ps. 19:7-14
23. Mon.—Josh. 1
24. Tue.—Josh. 2
26. Wed.—Josh. 3
26. Thu.—Josh. 4
27. Fri.—Josh. 5
28. Sat.—Josh. 6
29. Sun.—Ex. 20:12-21; Prov. 3:1-7; Matt. 22:35-40; Jno. 13:34; 14:15; 1 Jno. 2:3-10; 3:22-24; 4:21; Rev. 22:14
30. Mon.—Josh. 7
31. Tue.—Josh. 8

Deuteronomy—A Brief Bible Survey.

Deuteronomy is a book of recapitulations, remembrances, warnings and blessings. In fact, it consists of three great orations, the greatest in all literature, not excepting those by Demosthenes, Cicero, Burke and Webster. They were uttered by Moses, the man who at one time thought he could not talk well. The three factors necessary to make a great orator were all present—a great occasion, a great theme and a great man. Try to understand

the setting. Moses was a many sided man in being a statesman, an educator, a lawgiver, a poet, a reformer, a man of God. Perhaps the world's greatest lawgivers were Moses, Solomon, Solon, Plato and Blackstone.—Our Young People.

Hear! Remember! Obey!

The call to hear, to remember and to obey, given by the Lord through his prophet Moses to the children of Israel, was continued by later prophets, by Christ and the apostles, by his ministers through the centuries, and now comes down to us of today.

We are called to HEAR. The power of hearing carries with it a responsibility the duty to listen and heed. "He that hath ears to hear let him hear." (See scripture references in the Monitor for June 15.) God speaks to us through his Word, the Bible, by the Holy Spirit, by his ministers, by the godly life and counsels of pious men and women, by providential circumstances and by the still small voice of conscience. Let us heed these calls.

To hear, to listen to the voice of the tempter, was man's first step downward; to hear the voice of God, the gospel of Jesus Christ, is his first step

upward. And we are told to take heed how we hear (Luke 8:18). To hear in a careless indffirent manner will not profit. We may hear ever so sound and powerful a gospel sermon, but if we hear carelessly, indifferently, let the words "go in at one ear and out at the other" we cannot expect to profit, but may expect to be called to give account for one hearing. We may read the Bible, the Word of God, his message to man, but if we read carelessly, indifferently, with our mind partly on other matters, we cannot expect to profit, nor fully enjoy, but we may expect to be called to give account for our reading.

In this life we may turn a deaf ear to the voice of God. the gospel of Jesus Christ, but "the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation". (Jno. 5:28, 29. See also Rev. 20:12 and Dan. 7:10).

It is not enough to hear, we are called to REMEMBER. In his farewell talk to his disciples Jesus says, "Remember the word that I said unto you" (Jno. 15:20). And in the same speech he promises to send the

Comforter, the Holy Spirit, who was to bring all things to their remembrance, whatsoever he had told them (Jno. 14:26; 15:26). To the rich man in hell Abraham said, "Son, remember" (Luke 16:25); and one of the greatest torments of the wicked will doubtless be the memory of a wasted life. Peter gives as the purpose of his epistle, "to stir up your pure minds by way of remembrance" (2 Pet. 3:1). To the church at Ephesus Jesus Christ sent this message, "Remember therefore from whence thou art fallen, and repent, and do the first works" (Rev. 2:5); and to the church at Sardis, "Remember therefore how thou hast received and heard, and hold fast, and repent" (Rev. 3:3).

"Memory is the jewel casket of the soul. Give pity to the man who uses it as a worthless box for rubbish, and confession, and shame. The rarest curiosities of eternal life and divine love should be there; and all so carefully arranged, and treasured, and guarded, that the owner can take them out at will, and with praiseworthy pride. A man's wealth is in his experience."—Cortland Myers.

And it is not enough to hear and remember, we are called to OBEY, to be "doers of the word and not hearers only"

(Jas. 1:22). Obedience is strongly stressed in both the Old and New Testament scripture. The Son of God himself was an example of obedience. He says, "I came * * * not to do mine own will, but the will of him that sent me" (Jno. 6:38; also 4:34; 5:30 and 17:4). And so, "he humbled himself, and became obedient unto death, even the death of the cross" (Philpp. 2:8). To his disciples he said, "If ye love me, keep my commandments" (Jno. 14:15). And again, "If ye know these things, happy are ye if ye do them" (Jno. 13:17). God gives the Holy Spirit "to them that obey him" (Acts 5:32). The apostle Peter exhorts his brethren to be "as obedient children" (1 Peter 1:14).

Paradise was lost and man shut off from the tree of life for disobedience: "So he drove out the man; and placed at the east of the garden of Eden Cherubime, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:23). Everlasting happiness and the right to the tree of life may be gained by obedience: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city". (Rev. 22:14).

SABBATH DESECRATION

S. M. West

“Remember the Sabbath day to keep it Holy.” (Exodus 20:8. This was a command of God for his people of Israel to strictly keep, found in the Old Testament covering the old dispensation and reiterated in the new by Jesus, the Son of God, himself, and having all power given him on earth, sanctioned his disciples in changing to the keeping of his resurrection day as the Christian Sabbath by his presences two or three times, and not reproving them for it, nor appointing any other day. It is therefore in force and just as important as ever, and the violation of this command will meet God’s displeasure and receive its punishment as surely as of old. Then how about those excursion trains from here to there and back on the Christian sabbath, when the railroad company forces one man to handle the throttle, another to shovel coal to run the engine, one to take the tickets and many brakeman to run the train or perhaps lose their jobs?

And then how many passengers, some of them driving 20 miles to get to train, and sad as it is, some of those church

members, professed Christians away in the camp of Baal, and that Sunday afternoon ball game using that beautiful play ground and that beautiful Lord’s day in its desecration with all the noise and confusion it causes spectators from miles around. And saddest of all, a legal game made so by the Mass. legislators and signed by the governor. Then those automobile trips over Mohawk trail, Jacobs ladder and other places! Those shady grove dog roasting parties and about 1000 and one unnecessary things done that excuse is given, “I don’t have any other time”, not realizing they have all the time there is. How about all these things in the light of God’s sacred word? It would seem vastly different if church members, active as many are in church work professing better things, were not mixed up in it as so many are. We expect such things of the world. But Christians who have been called out of the world and its allurements by the Holy Spirit’s work upon them and commanded in his precious word. (Romans 12:2) “And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and per-

fect will of God". For such to be caught in satan's traps is indeed a just cause for much sadness. Right here comes in a very important question. (Matt. 27:22) "What shall I do with Jesus, which is called Christ?" After all of his teaching on all of these lines, shall I accept and take him in or reject and cast him out. It's one or the other. Which, oh which, shall it be?

I believe it is high time the church woke up to her duty long neglected as to watchfulness and a proper disciplining of her membership as God's word has lined out she should, and individual Christians should be more careful to live as God's word direct. Then talking and preaching would not be called cheap. But it would get hold with a grip that would bring the sinner down.

—36 W. School St.,
Westfield, Mass.

A CHANGE IN LIFE

L. I. Moss

The question comes many times to our mind, Is there any change in life when a person becomes a child of God?

Does this change in life, manifest itself at once when one becomes a Christian?

To whom is this change no-

ticeable?

The first question we find answered in (1 Pete. 4:3-5). Some of the things we mentioned which are practiced by people who are not converted. When they become a Christian and the change takes place, the old associates begin to wonder why they will not run with them to the same excess of riot.

We would like to notice some of the things referred to in verse 3, licentiousness, lusts, wine babblings, revellings, and the King James version says, banqueting and abominable idolatries, these are some of the things people who are not converted engage in.

But notice when a person is converted, Peter here teaches the change in life, the habits of life, the appearance of life, the very things real enjoyment of life is, are changed. Not Only God, and Christ can see it but those old associates see it, and wonder why we will not indulge in these things to the excess of riot with them like we used too.

The Apostle tells us the things we once loved we now hate, and the things we once hated we now love.

The best evidence you and I can produce to God, to Christ and to the world we are christians is for the change of life

to be so distinct and so plain they all see it in our lives.

But on the other side, if our neighbors see us indulge in the things mentioned in this text, they see us drunk, you could not make folks believe you were a Christian, why? Because no change of life manifest. If they see us engaged in revellings such as we learn are carried on frequently when a bunch of professors, even gray headed elders with their tights on get out to the swimming pools, get on the springing board and dive and yell and revel and carry on in this way. What is it but an evidence there is no change of life, or no true conversion. Then the apostle flatly condemns banquetings and classes them with the things which belong to the world, but when the change of life takes place, these things are left behind.

Why is it our churches are connecting these things which are condemned by the word, with or church activities, just because the change of life has not taken place, true conversion not evident, and ye are yet in your sins. We had all better begin to take life a little more serious. Paul says the time will not come except a great pulling away come first, speaking of the return of

Christ.

Instead of swellings we had better have mourning, instead of banquets we had better have fasting and prayer.

Instead of preparing places of mirth and amusement for our young people, we had better teach them reverence and real Christian piety.

And really, dear readers, young and old, let us realize a true change of life must take place; a cleaning out of all sinful, and an infilling of Jesus Christ and the Holy Spirit.

—Fayette, Ohio

ANTI CHRIST AND HIS MISSION

Joseph Stutsman

“Anti-Christ” “the lawless one”, “the son of perdition” are the titles given to a world ruler that shall make his appearance after “the light of the world and the salt of the earth” have been removed the church, bride and her comforter and teacher, the Holy Spirit, are caught from off the earth. (See 1 Thess. 4:15-17; 1 Cor. 15:51-52; 11 Thess. 2:4-6)

Paul gives us to understand that Christ's second coming upon earth as a ruler will not happen until after this lawless one, anti-Christ, is or has been revealed to the earth whose

workings are after the simi-
 teed of catan has been ful-
 filled. Now Paul speaks of a
 falling away prior to this law-
 less one's revealing or coming
 forth. The falling away has
 certainly been in evidence in
 the last few years to an alarm-
 ing extent, showing to the
 watchers that the bride's de-
 parture is close at hand, and
 the promised anti-Christ will
 soon make his appearance. We
 believe his forerunner is in evi-
 dence at the present time pre-
 paring the world for her des-
 potic ruler or god. As Jesus
 Christ, the super-man had his
 forerunner in the form of a
 natural man. In like manner
 will the anti-Christ a super
 (devil) man have his fore run-
 ner. About the first work of
 anti-Christ is to re-establish
 or heal that wounded seven-
 headed and ten horned beast.
 (Rev. 13:12) And to erect an
 image to or of this same beast
 whose wound was healed and
 that wounded beast was or is
 papacy. Now we see a man
 right now that is at work in
 reinstating this papacy in Mus-
 solini, the Italian premier. He
 has released the pope as a
 prisoner, held in the vatican
 and could not go beyond the
 vatican garden. Now he is free

to go anywhere upon earth.
 Now closely watch this Mus-
 solini's movements, also see
 accounts of the great Catholic
 congress that was staged in
 Chicago June 20-24. All those
 things are of importance to
 the true child of God. Now his
 mission, after the church, the
 bride of Christ has been re-
 moved to meet her Lord, the
 bridegroom. It is evident there
 will be millions of Christian
 professors left upon earth and
 must fall under this anti-
 Christ reign and here is where
 they come under God's judg-
 ment and a terrible judgment
 it will be, this is the fire. Paul
 in 1 Cor. 3:15, and in Rev. 20:4
 John saw those that passed
 through that awful judgment
 and they were all beheaded.
 John also saw their blood flow-
 ing up to the horses' bridle, a
 space of one thousand and six
 hundred furlongs. (Rev.
 14:20) Too horrible to think
 of! Yet in the face of all this
 men and woman and many of
 our own beloved church are
 headed for this terrible judg-
 ment which the broad (liber-
 al) road is leading to, the road
 that don't recognize any gov-
 ernment or discipline and it is
 the way that seemeth right
 unto man but it ends in death

and may God help us to get a clear vision of this terrible judgment that we may with a soul filled with charity cry out the warning of the coming calamity. We can't club them out of the broad way but perhaps we can rescue some through a loving warning and teaching.

—204 Queen St.,
Goshen, Ind.

AT THE PLACE OF THE SEA

By ANNIE JOHNSON FLINT

"By the greatness of thine arm
they shall be still . . . till
thy people pass over, O Lord"
(Ex. 15:16).

Have you come to the Red Sea
place in your life,

Where in spite of al you can
do,

There is no way out, there is
no way back,

There is no other way but—
through?

Then wait on the Lord with a
trust serene

Till the night of your fear is
gone;

He will send the wind, he will
heap the floods,

When he says to your soul,

"Go on."

And his hand will lead you
through—clear through—
Ere the watery walls roll
down,

No foe can reach you, no wave
can touch,

No mightiest sea can drown;

The tossing billows may rear
their crests,

Their foam at your feet may
break,

But over their bed you shall
walk dry shod

In the path that your Lord
will make.

In the morning watch, 'neath
the lifted cloud,

You shall see but the Lord
alone,

When he leads you on from
the palace of the sea

To a land that you have not
known;

And your fears shall pass as
your foes have passed,

You shall be no more afraid;

You shall sing his praise in a
better place,

A place that his hand has
made.

YOU MUST UNLOAD

Your burden of sinfulness
That's weighing you down,
You must unload, you must unload,
If you want to go to heaven
And wear a crown,
You must, you must unload.

CHORUS:

Straight is the way, and narrow the road;
Brother and sister, there's no other mode;
If you want to make heaven
Your future abode,
You must, you must unload.

That multitude of lies
On the end of your tongue,
You must unload, you must unload.
There'll be no time for gossip
When the heavenly songs are sung;
You must, you must unload.

Those follies of society,
With which your hearts are bound,
You must unload, you must unload.
We'll all be on a level
When we're laid beneath the ground;
You must, you must unload.

That pile of golden shekels
For which you daily slave,
You must unload, you must unload.
You can't take them with you
When you go to the grave;
You must, you must unload.

You card playing Christian,
Your fate is very sure;
You must unload, you must unload,
There'll be no progressive euvre
In that land so pure;
You must, you must unload.

You tobacco using Christian,
By which you are enslaved,
You must unload, you must unload;
By tobacco tainted Christians,

Few souls are ever saved;
You must, you must unload.

You professing lodge member
With a button on your coat,
You must unload, you must unload;
You can't get to heaven
By riding the goat;
You must, you must unload.

You stingy church member
Who won't pay up your share,
You must unload, you must unload;
You're trying to get to heaven,
On the cheapest kind of fare;
You must, you must unload.

You dancing church member
Both the young and the old,
You must unload, you must unload;
You'll have to quit the fox-trot
If you walk the streets of gold;
You must, you must unload.

You theatre going Christian
Almost every night,
You must unload, you must unload;
There'll be no 30-cent movies
In that land so bright;
You must, you must unload.

You worldly-minded Christian
Arrayed in jewels so rare,
You must unload, you must unload;
Lust and pride must be denied
If you hope a crown to wear;
You must, you must unload.

You joyriding churchman
With a flapper by your side,
You must unload, you must unload;
Sin will come to light some day
When you cross death's swelling tide;
You must, you must unload.

You rednozed blear-eyed toper
For judgement now prepare,
You must unload, you must unload;
No drunkards enter heaven
The good Book doth declare;
You must, you must unload.

BIBLE MONITOR

VOL. IV.

August 1, 1926.

NO. 15.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

Our copy is low. Send it along. Else you may have to read too much of what we have to say.

CONVICTION OR POLICY

There are two mighty forces that control the various activities of men in this world and have much to do in shaping character and this in turn will have much to do in fixing our destiny in the world to come.

There are those who when confronted with the perplexing and intricate problems of life, inquire: "Is it right, is it fair, is it just, is the principle sound and the motive behind it pure"? Then, there are those who inquire, "Will it pay, will it bring honor, preference, prestige or power"?

These forces develop or manifest two distinct classes or divisions of humanity as revealed in the acts and activities of men.

In morals this distinction is very manifest.

It is no less manifest in politics and religion, and in social life as well.

Take the "Eighteenth Amendment" for illustration. With many the question involved is, is sobriety right? is intemperance wrong? does strong drink elevate socially, morally, religiously or spiritually?

With others, it is not a question of right or wrong but can I make any money out of it? Will it increase or lessen the chance for promotion or preferment?

Then, too, there are those who seemingly try and perhaps do, play double. They feel a thing may not be quite right, but the results will justify the means. They say war may not be just right or the best way but "it freed the slaves and dethroned a tyrant and sent him into exile," or banishment and made the world safe for democracy."

Just so it is reasoned, "certain things in the church may be questionable but they bring the results we want"—the end justifies the means.

A great man was one time accused of saying, "Let us do

evil that good may come", but he denied the charge. Paul was not of that make-up. With him the question of right settled the case. With him the matter of serving two masters was settled, and settled right.

He knew you cannot "bring a clean thing out of an unclean", or that "a good tree cannot bring forth evil fruit, and that a fountain cannot send forth both sweet and bitter water", and we shall do well to learn this same great truth. Let's get the idea that if a tree yields good fruit it is a good tree, and if it yields evil fruit it is an evil tree, for "by their fruits ye shall know them," and the ends and the means are alike good or evil.

If entertainments, box suppers, and banquets in which the people "eat and drink and rise up to play"—engage in theatricals and games—in the church is wrong, they can never be approved of God, even tho they bring the masses including the young people, to church. The results can never justify the means in such cases.

If education, however great a blessing it may be, educates away from the Bible, that education is wrong even tho it may fill our schools and colleges with students. If the opinions and theories of the pupil are wrong, the means by

which they were inculcated can never be right—the teaching that produced them must forever be wrong—the school which furnished an opportunity may be good but his teaching was wrong, hence wrong results, a mind filled with wrong ideas.

Many have said, "we know there are some things in the church that are not just right" but they never tell us what those "some things" are, much less make an effort to remove them. They seem to be perfectly content in saying "you have the wrong method."

When it comes to the right or the wrong of a thing, nearly all normal minds will be united; that is, minds that have not been biased by previous teaching, and are left free to think and act independently of outside influences. But conviction may not be equally strong in all, hence all may see alike but may act differently. The question of conviction or policy is brought into play and the individual acts in harmony with the one or the other of these forces that have the greater influence over him. This accounts for the difference in leniency in different individuals.

Then too, along with policy, the lack of moral stamina has a powerful influence over men. There are men whose convic-

tions are right, and whose best intentions and desires are to act in harmony with their inner sense of right, but are lacking in firmness to hold up and contend for what they know to be right. Thus it is easy to see why men move in the direction of least resistance and do things that are not always best and sometimes not right.

Viewed in this light it is plain to see why different customs and practices obtain among the same class of people. In such case when convictions are the same on the question of the right or the wrong in things, those lacking in firmness or stamina should not attempt to lead, for they lack in the most essential characteristics of a leader, but should encourage and follow those who do have the courage of their convictions to stand for the right. When this is done, harmony and unity will be maintained and the right will prevail.

THEY WENT OUT.

In his First Epistle John says, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." These goings out had begun in the time of John, and they are still taking place, and in most cases it has been the ones going out who were

departing from the old rules of faith and practice; but not always.

At various times abuses have crept into the church. That is what caused Luther and others to go out, and as a result Europe was deluged with blood for a good many years. And after that time our own brethren went out in order to be free to worship God as they believed he wanted them to, which they could not do in any of the churches with which they were in contact.

We have always believed, and we still cherish the same belief, that they were justified in going out. The older we grow the more strongly we feel that we must worship God according to his teaching in the New Testament. If we cannot do that in the body with which we are connected, and if we can see no hope of the body changing and getting closer to the teachings of Christ, the only thing is to go where one can obey the Scripture as one believes God and Christ meant it to be obeyed.

If we cannot worship God in a way that satisfies our hearts and consciences, we cannot be true to ourselves; and we must make some change that will enable us to do as we think we should. There is no other way, for we must have faith in our

worship or it will avail us nothing: it must harmonize with our interpretation or understanding of the Bible.

It is not pleasant to separate from a body with which we have been connected for many years, and such a step is not to be taken without much deliberation and many seasons of prayer for guidance. And the older we grow the more loath we are to break ties of long standing. Our time for forming new ties is past. But, even so, the ties that unite us with our Father and our Lord are the most important of all ties, and all others must be broken rather than these.

Besides this, the one who goes out is often accused of going because he wanted something which the church did not give him in the way of position. But we care not for such reports from those who oppose us, for we know they are not true: our only desire is to follow as closely as possible in the footsteps of our Master. We have never wished for any position which we might not have had, and now we hope we are beyond the point where one wishes for advantages which will make one more prominent or more influential in the body with which we are connected.

The only place we covet is one among those to whom our Lord will say in the final day,

“Well done, good and faithful servant; enter thou into the joy of thy Lord.” What is there that the world or the church can give one that can be for a moment compared with a word like this from our Judge?

Any honors that may be given us in the world are for but a short time, and often are not for our highest good. The desire for position has been the undoing of many men who might otherwise have been of great service in the world.

Let us do what we believe we ought to do, not consulting men and not being deterred by their adverse opinions and comments. It is not for them that we obey God, but for our own salvation, which is the thing of prime importance to all of us. There is no virtue in following God; and the man who finds fault with us for trying to obey God more literally is not following the Lord any too close.

We might go into details, but it would not be worth while, for all know that the church has departed from her ancient faith. She has been getting closer and closer to the world of late years, and in some respects is in the world. We do not want to be there while pretending to be in Christ; so it would seem but reasonable to withdraw, going

the way we believe we ought to go, and letting the church, which we have so long and deeply loved, go hers. It is a sad step to take, and we pray that in spite of it we may all reach the desired haven. But we cannot continue in a course which our heart condemns.

NOTICE

It was the understanding at the Greentown Conference in June that the expense of getting out a new charter for our organization be met by private donations.

The work is now well under way, so that we are now ready to receive your donation for this purpose. Send at once to the writer.

L. I. MOSS,
Fayette, Ohio.

BISHOP FREEMAN ON THE CHURCH AND SOCIAL CONDITIONS

"The second imperative demand upon us today has to do with the intimate concerns of our domestic and social life. The post-war period has witnessed the evolution of forces that, unrebuked and unrestrained, must ultimately work our ruin. Liberty has lost its dignity and sense of decency and degenerated into brazen license. Wholesome restraints and time-honored conventions have been abrogated. To

'commit the oldest kinds of sins the newest kind of ways' is the ruling passion of the hour. This is disclosed in many and conspicuous ways from habits of dress, to social customs and usages. Marital ties are so loosely effected that they have become the legal sanctions for an adulterous union. So-called good society winks at indiscretions and the libertine mingles freely with the chaste and wins the plaudit of the bold adventurer, whose exploits give piquancy and zest to the otherwise colorless inanities of the drawing room.

"The youth, reared in such an atmosphere, comes to regard chastity as a cheap and worthless virtue, and gives unbridled rein to his passions. A scandal thus becomes a matter that relieves the tedium of a dull and prosaic existence, and lends freshened interest to the news items of the day. Court rooms where the most salacious and abandoned recitals of evil living are rehearsed, become as magnets to draw those whose moral obliquities and delinquency finds satisfaction in that which is corrupt and foul and putrid.

"These conditions are reflected in the habits and customs of the hour. They invade every domain and know no

limitations or bounds. How shall youth discriminate when those of mature years and assumed decency show no judgment or discretion. Our literature and drama are freely and flagrantly exploiting the lowest and coarsest of life.

“Can a brief weekly hour of worship cleanse hearts and minds that have been filled for six days with the unwholesome and the unclean? There can be no Sunday for such, no day of hallowed associations with reverence and worship and soul culture. It is no wonder that our Christian religion loses its appeal to youth where its disciplines are disregarded by those who profess it.

“When we come to study clearly and without bias the attitude of the church, what do we find? Among other things we discover the loss of definiteness of teachings, issuing in relaxed ideals. For a generation the church has been in process of retreating and receding from one position to another until it is difficult to know what its reasonable and sound and logical stand is on any question affecting conduct and belief. A spirit of compromise has seemed to seize it. This with individualistic conceits and consequent loss of authority has so diluted its

message, that the people themselves are confused and bewildered.

“Accommodations to local conditions and a conveniently flexible standard easily adapted to varying needs have characterized much of its ministry. Once we frowned upon indulgences, but too often they are granted today, and from unworthy motives. The practice of religion has been made so easy, and its word of authority so colorless, that to the reflective it makes no appeal. A so-called ‘comfortable Gospel’ is out of countenance with that given to men by Jesus Christ.

“At such a time as the present the very security of the church as an institution is imperilled and no undue conceit or assurance can save it from loss of prestige and power.”

That is a severe indictment of the times and the church, isn't it? No, it was not written by an agnostic or an infidel, an atheist or a scoffer. It was written by a head of a Protestant church, Bishop James E. Freeman of Washington, in charge of that diocese of the Episcopal Church which has its center in the national capital.

It is rather rare that a church official speaks so bluntly and so fearlessly. Some will call his summation the expres-

sion of a pessimist. It does sound pessimistic, we admit, but doesn't any honest examination of 1926 conditions compel one to use the words of the pessimist to report what one has found?

Bishop Freeman ended his address with the following:

"You and I believe that Jesus Christ is the supremest need of the hour. We believe that His teachings unobscured and undiluted by our conceits, we are solemnly bound to present to men, whether they like them or not. The demand for more and better preaching, for more courageous preaching is urgently recognized.

REPORTS

The readers of the Monitor remember the reports, charging Bro. Kesler with using tobacco, and receiving money as mission money which he did not earn. Well, there were many other reports against Bro. Kesler intended to hinder the Monitor work.

So it would be expected some reports against some of us, who are colaborers with Bro. Kesler, would be spread. One which is spread far and wide at present is, the Committee which visited the West Fulton church did not act on the grounds of my connection with

the Monitor, but had other charges, upon which they acted to relieve me of my eldership.

This report is utterly false, and I challenge any man to produce the evidence of any other cause ever being presented either to me or to the church.

Then, another point, if some of us as individuals are imperfect, test out this movement on the standard of right, and for the sake of right don't let some seducers deceive you by their evil reports.

L. I. Moss.

MINUTES OF THE ANNUAL STOCKHOLDERS' MEETING HELD IN THE PLEVNA CHURCH IN DISTRICT OF SOUTHERN INDIANA, JUNE 23, 1926.

Devotional exercises by L. P. Kurtz of Goshen, Ind.

1. Reading of a part of the Charter and Bylaws, on the qualifications of stockholders.

2. Minutes of stockholders meeting of 1925 read and approved.

3. Treasurers report read and approved.

4. By ballott, J. L. Johnson was re-elected as director.

5. A motion to adjourn to meet at the call of the chairman—passed.

L. I. MOSS, Sec'y.

MINUTES OF THE OPEN MEETING OF THE "BIBLE MONITOR" FAMILY, GREENTOWN, IND.

Meeting opened June 23,

1:00 P. M., 1926.

1. Devotional exercises by D. P. Koch of Ohio.

2. A general statement of conditions by Bro. B. E. Kesler in opening address.

(a) The purpose of the Monitor movement from the beginning — reform in the church.

(b) Many groups waiting our action. The voluntary, the coerced, and the neutral.

(c) Will we be men of the hour?

(d) God will raise up men who will lead his people out.

3. Bro. J. L. Johnson gave a report of conditions in western Pa. by presenting a paper entitled "Lost Conservatism".

4. Bro. J. F. Britton related some general conditions.

5. Bro. Hamm of Illinois spoke of conditions of scattered members.

6. Bro. B. E. Kesler explained the effect of the present plan of "granting and receiving church letters" passed at the Lincoln Conference June 16, 1926.

7. Conditions in N. W. Ohio related by L. I. Moss, Clyde J. Miller and D. P. Koch showing the unjust means used by a

Committee from the district, to depose loyal elders.

8. Bro. Reuben Shroyer of N. E. Ohio told of the Committee work in his congregation which forced the loyal to step out.

9. A good song was sung.

10. Bro. Otis Weimer of Peace Valley church, Mo., gave conditions there with the work of the A. M. Committee and the way Standing Committee acted upon their report.

11. Bro. J. C. Barcus reported conditions in Iowa.

12. Bro. J. A. Leckrone reported conditions at Anderson, Ind., and the lack of privileges and true fellowship under present conditions.

13. Further explanations by J. L. Johnson.

14. Bro. J. F. Britton gave his ideas of the situation.

15. Bro. D. P. Koch of Ohio read a decision of the District Meeting in N. W. Ohio which was passed for the purpose of coercing our loyal ministers, by not allowing them to preach in the churches of the district.

The discussion thus far being the revealing of present conditions. The discussion now is directed as to whether our powers have been exhausted as to relief from these conditions.

16. Bro. G. E. Studebaker sees hope by going on with our work of reform as we have

been doing.

17. Bro. Reuben Shroyer spoke on waiting too long, and loosing ground.

18. Bro. Clyde Miller spoke of sufficient efforts being made and need of relief.

19. Bro. L. I. Moss appeals for relief.

20. Bro. Otis Weimer spoke on condition being different in different localities.

21. A motion was made to appoint a Committee to form a plan of action to report next meeting.

22. Committee appointed:

L. P. Kurtz, Goshen, Ind.

S. P. Vandyke of Oregon.

Reuben Shroyer of N. E. O.

D. P. Koch of N. W. O.

L. I. Moss of N. W. O.

A closing song and the meeting closed by prayer.

June 24.

Meeting opened by prayer.

21. Report of Committee:

Because of prevailing conditions in the Church of the Brethren, which have disturbed the minds of many, being brought upon us through departures from the gospel, by omitting the salutation. Rom. 16:16, 1 Cor. 16:20, 2 Cor. 13:12, 1 Thess. 5:20-27; 1 Peter 5:14; by anointing persons not members of the body. Matt. 10:8, Acts 14:8-10, Luke 10:9, James 5:14; by affiliating with secret orders. Matt. 4:22, John

18:20, 2 Cor. 10:4, Matt. 26:52, Gal. 5:19-22; by participation in games, plays, performances and unions that are manifestly sinful. 1 Thess. 5:22, 3 John 3, John 3:19, John 17:15, 1 Peter 2:13-14, Tit. 3:1, Rom. 13:1-5; by using instruments of music in the house of God: Eph. 5:18-20, Col. 3:16, 1 Chron. 23:5, 2 Chron. 29:27, Ezra 3:10, Amos 6:5; by conforming to the rules and hurtful fashions of the world such as the wearing of hats by Christian women, and neckties, gold rings, buttons and bracelets and such like things by either sex: Rom. 12:2, 1 Peter 1:14, 3:3-5, 1 John 2:15-17, Luke 16:15, 2 Tim. 2:9; and the tendency of the present controlling power of the church to suppress the loyal and faithful, instead of helping to remedy these disturbed conditions, and because of the teachings of the Gospel in Rom. 16:17, 2 Tim. 3:5-7, 2 Thess. 3:6-7, 2 John 8:11, 1 Peter 2:20-25.

Therefore, we, as a part of the loyal and faithful of the present Church of the Brethren, see no other remedy for relief than to obey the gospel, and to declare ourselves independent and to reorganize, and to re-establish the true faith of the gospel amongst us.

Recommendations:

(1) We recommend to this

meeting the use of the Declaration of Principles from which to work out a platform for a new organization.

(2) We recommend as a church name, "Dunkard Brethren".

(3) We recommend a Committee be appointed to secure a charter for the new organization and the same Committee be authorized to arrange for the transfer of the charter of the "Bible Monitor Publishing Co." to the new organization and report to the next stockholders' meeting of the "Bible Monitor Pub. Co."

24. Speeches were made on the report by J. F. Britton, J. L. Johnson, J. A. Leckrone, Clyde Miller, G. E. Studebaker, B. E. Kesler, Reuben Shroyer, David Kintner and John Slep-py.

25. Explanation of report, by L. I. Moss.

26. A motion made by Bro. Clyde Miller to adopt the first part of the report. The motion was seconded.

27. Speech in favor of report by Bro. Myers.

28. Bro. Surbey in favor of motion.

29. Motion was passed unanimously.

30. Motion to adjourn to meet at 1 P. M.

Meeting opened at 1 P. M.

Prayer by C. H. Erb.

31. First recommendation read and adopted unanimously.

32. No. 2 read and passed unanimously.

33. A motion to adopt No. 3 passed unanimously.

34. A motion to adopt the report as a whole. Passed unanimously.

35. A paper on church government was read and explained, amended, and unanimously adopted.

36. The matter of church government placed in hands of a Committee to report later.

Committee: L. I. Moss, S. P. Vandyke, L. P. Kurtz, Reuben Shroyer, Clyde Miller.

37. Recommendations for all to be active and work with new zeal read and passed unanimously.

38. A motion was made and seconded to appoint the present board of the "Bible Monitor Pub Co." as the Committee to receive a charter for the new organization.

39. Motion passed.

40. The report of Committee to present plan heard.

41. (a) We recommend the striking out of Section 9 Page 2 of the proposed form of Church government.

(b) We recommend the changing of Section 4 under

church officials so as to read ministers and deacons elected by the private vote of the members before a board of officials in the church where they hold their membership, and are installed in office by the elder of the church and an elder or minister appointed by the district elders, upon their promise to respect and enforce the Declaration of Principles, and all the methods by which the church seeks to fulfill its mission in the world.

(c) We recommend the adoption of the 1911 decision on the dress question with article 9 omitted.

(d) We recommend the adoption of the Declaration of Principles as a doctrinal standard and a Committee be appointed to work out the details necessary to observe and enforce these doctrines and report to the next stockholders meeting.

41. The report of Committee adopted unanimously.

42. Committee appointed:

L. I. Moss.

Reuben Shroyer

D. P. Koch

B. E. Kesler

Clyde J. Miller.

43. The following are the papers referred to under 37 above:

(1) We recommend that bequests and donations for charitable work and church exten-

sion be made to the Bible Monitor Publishing Company to be used for the purposes designated.

(2) We also recommend that our ministers be active and earnest, and embrace every opportunity for preaching the gospel in humility and love.

(3) We admonish our members to lives of sanctification and holiness, free from just and unfavorable criticism and to consecration and devotion to the Lord's work and the simple life.

(4) We also admonish our members not to give encouragement nor recognize the unholy and unscriptural things that have caused unrest and division in the church, by taking part in them or supporting them.

(5) We advise that we set up and embrace such activities as will deepen our spiritual life and increase our influence for good.

(6) We also advise loyal members who are isolated, to collect in communities where it can be done, so that fellowship and communion may be had until more desirable conditions may be had, or become workers for Christ and the church where they are.

(7) We favor Sunday schools, prayer meetings, series of meetings, the family altar, on organized system of

BIBLE MONITOR

Poplar Bluff, Mo., August 1, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

missions both home and foreign and special training therefor.

(8) We favor Christian and secular education and all Christian activities in keeping with the gospel.

(9) We favor conducting religious services in harmony with the simplicity of the gospel, free from drama and other performances whose chief purposes are to entertain, and the making of God's house a house of prayer where festivals, plays and suppers are prohibited.

(10) We have taken this step deliberately. We do not expect large numbers to follow. Indeed we suspect the number to be small. God's minorities were never large. Majorities are often wrong. Min-

orities are sometimes right, especially when changes from former restrictive customs to modern liberalism are made. We commend our course to all lovers of truth and fidelity to Christ, conscious of the fact that God knows our hearts and the motives from which we act.

44. Meeting closed with song and prayer.

L. I. MOSS, Sec'y.

DUNKARD BRETHREN CHURCH GOVERNMENT

I

This government is maintained through General, District, and local Church Conferences.

II

General Conference is composed of twenty-four or more elders chosen from the various districts on a pro rata basis of membership, and convenes quadrennially or oftener as may be deemed wise and best.

III

General Conference adopts rules to govern in its deliberations and in the conduct of its business.

IV

General Conference exercises original jurisdiction in matters that may originate in its body, and appellate jurisdiction in matters of a general nature that may be sent up to it from

the local churches through District Conference or by appeal, and papers containing such matter, except petitions, must have an answer appended to them.

V

Decisions made by General Conference, shall be fully respected by the churches, until they shall be, by the Conference, or by the action of two thirds of the districts, made void.

VI

Decisions of General Conference must be in harmony with the Declaration of Principles.

VII

The expense of its members, the printing and distribution of its minutes, shall be met by the districts.

I

District Conferences are composed of delegates sent up, two from a church, from a number of churches, six or more, most conveniently located to work together, and convenes annually.

II

District Conferences are governed by such rules as may be deemed most suitable to their needs.

III

District Conference has original jurisdiction in matters that may originate in its body

and appellate jurisdiction in matters sent up from the local churches.

IV

Decisions of less than two-thirds of the districts, on any specific matter, not in harmony with decision of General Conference, are void.

V

Decisions of District Conference shall be respected by the churches composing it, but appeals may be made from such decisions, direct to General Conference, by any church or party affected

VI

Matters affecting the local churches, the district or the general brotherhood are proper subjects for the District Conference to handle, and its decisions are final, except in matters affecting the general brotherhood, or in which an appeal is made.

VII

Churches shall arrange for the expense of delegates to District Conference. Such delegates must be in harmony with the Declaration of Principles and manifest the same in their general appearance.

Church Officials.

I

The elder or bishop, selected from men of experience in the ministry, is the highest officer in the church, and all eld-

ers, except for age and experience, are of equal rank officially, and ordained by the laying on of hands of the presbytery, a committee of two elders appointed by the Dist. elders for the purpose.

II

Elders have the oversight of local churches and of the Brotherhood at large. They compose General Conference, preside in District Conferences and in local church councils, ordain other elders, anoint the sick, solemnize marriages, officiate at communions, preach the gospel, baptize and see that the principles and usages of the church are respected and carried out in the lives of the membership, they themselves being examples to the flock in obedience and holiness of life.

III

At this ordination which is based on the approval of the membership as expressed by private vote before the presbytery, they covenant and promise to teach, respect and enforce the Declaration of Principles, and all these methods by which the church seeks to promote the cause of Christ and maintain the principles of the gospel.

IV

Ministers and deacons are elected by the private choice of the members before a board of officials, in the church where

they hold membership, and are installed in office by the elder of the church and an elder or minister appointed by the Dist. elders, upon their promise to teach, respect, and enforce the Declaration of Principles, and all these methods by which the church seeks to fulfill its mission in the world.

V

Ministers preach the word, baptize, assist elders in anointing, solemnize marriages, officiate at communions, in all things being an example of the believers in humility and holiness of life. They may also, in case of necessity, hold church councils.

VI

Deacons are chosen by secret ballot to serve the church in the capacity of stewards, attending to the temporal and financial activities of the church.

VII

They serve at communions, visit the sick, care for the poor, assist in the ministry, investigate troubles, pay the annual church visit, and may in extreme cases administer baptism, and assist in anointing.

VIII

Deacons must be in harmony with the Declaration of Principles, and lead exemplary Christian lives in harmony with gospel requirements.

Membership.**I**

The church is composed of mature persons who covenant to be loyal to the principles of the gospel as understood by the church and embodied in the Declaration of Principles.

II

The membership engage in the work of the church as opportunity is presented, in church attendance, care of the sick, Sunday school, prayer meeting, house to house visitation, care for the destitute, support of the ministry and missions, and any other legitimate Christian endeavor and by living devoted Christian lives.

III

Local Church Conferences are composed of the members present at church councils, which convene quarterly or on special occasions.

IV

Each church has an elder who presides at its councils or appoints some other minister to do so.

V

Matters affecting the local church, the District or the general Brotherhood are proper subjects for the church council to handle, and its decisions are final on purely local matters.

CHURCH NEWS

Bro. Reuben Shroyer is with us preaching for us ten days in the West Fulton church. July 25 we enjoyed an all day meeting with basket dinner, fine attendance.

Bro. D. W. Hostetler and Bro. L. P. Kurtz of Indiana were with us and assisted in the services. At the close of the afternoon services four girls accepted Christ and were baptized.

L. I. Moss.

Altho we had a large number of extra copies of July 15 issue printed, the supply is exhausted, and having so many belated orders for the report of the Greentown Conference we have decided to reprint the report in this issue with an extra supply so we can furnish all who have called for the report. After this it will be too late to order.

WAS I MISUNDERSTOOD?

The business meeting of the Bible Monitor Publishing Company was held near Greentown, Ind., June 23-24, 1926, and was the first part of the program, after which the welfare of the

enterprise was discussed, and was open for all such as were interested in its welfare, and, in this I urged that for the best interests of all, greater interest should be taken to get in touch with the many churches of the east, to join us in the enterprise which was understood from a paper setting forth our purpose, and was read to the standing committee of 1925, at the Winona Lake, Ind., conference.

These principles having been defined was my guide is urging all too still continue the same plan for the welfare of the whole church as one Brotherhood, and, that in the meantime, make an effort for closer affiliation with the loyal, to stand for these principles.

I also urged that funds should be raised and used for this purpose, and offered a liberal sum as an inducement along this line, but, when discussion was opened with a view of forming an independent organization, it being so far from my way of thinking, and also beyond any thought that I had expressed. Therefore, I took no further part, cast no vote (although it would appear as if I did) from the report of the meeting as given in the Bible Monitor of July 15th which says the vote was unanimous.

As to my anxiety to assist in any way to allay the sadness of such as had received harsh treatment for a supposed offense, and by such coercion, workers in the Lord's vineyard had lost courage to make still further effort, yet, I am in deep sympathy with such, and am looking for these dark clouds to disappear, and a growing confidence take its place, and a united effort of the faithful appear, instead of any separate move, so that which has seemed beyond further endurance may in the end clear the way for greater joys to follow, and with such hope sing, "My Faith Looks Up to Thee."

G. E. STUDEBAKER,
Hampton, Iowa.

We have samples of back numbers for your friends free for the asking. Give us their address.

Typographical Errors.

Corrected in my article, "Law or Grace" as it appeared in the July 1 Monitor. In the sixth paragraph: "Our service knows no selfdom", should be, "know no selfdom". At the close of the same paragraph, the reference Rom. 20:12 should be Rev. 20:12. In the seventh paragraph, as a momenta, should be memento.

J. H. Crofford.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

THE OLD AND THE NEW

Do you want something old,
something settled and sure,
That has stood through the
ages and still shall endure;
Reliable records of all that is
past,

Indelibly graven, forever to
last?

Then come to God's Word and
the message it brings,

The Book of Beginnings, first
cause and first things,

Creator, Creation, a story sub-
lime,

The darkness of chaos, the
dawning of time;

The world that once was, the
world that now is;

Man made by God's hand, in
his image, all his.

Do you want something mod-
ern and startling and new,
As fresh as the mornings, as
clear as the dew;

Today's current topics brought
quite down to date,

Forecast of tomorrow that's
never too late?

They come to God's Word, for
it's prophecies hold

The symbols of all that the
years shall unfold,

A wonderful outline of his-
tory's course

From a truly authentic and
trustworthy source.

Naught else is so ancient,
naught else is so new,

And nothing so wise is, and
nothing so true.

While the vivid events of the
past it can tell,

And the future's great drama
is pictured as well.

Satisfying and full is the mes-
sage it brings

The Book of Completions, the
end of all things.

—Annie Johnson Flint in
The Sunday School Times.

Life a Pilgrimage.

Zora Montgomery

When a little girl in school
my teacher once told me there
was no true definition for life.
Many had been given, but none
exactly fulfilled the meaning.
Perhaps this is so when look-
ing at it from a scientific point
of view; but when looking at
it from God's standpoint, it
seems to me he might say,
"Life is a Pilgrimage." Let
us now go about to see how this
may be. Webster says, "A pil-
grimage is a journey of a pil-
grim to a holy place." Are we
not pilgrims? Is not Heaven,

the place to which we are journeying, a holy place? And does not our journeying take a lifetime? Therefore it seems to me God's idea of a life is a pilgrimage.

Let us take the life of Abraham. He was born in Ur of the Chaldees, which was a very wicked place, and which would have indeed been a place of bondage to him had he stayed there all his lifetime. God spoke to him and told him to leave his homeland and people, and to go to a land that He would show him. (Gen. 12:1) This Abraham proceeded to do, which took him to the land of Canaan, a holy land.

For a further example, let us take the life of the Israelites. God had given Abraham, Isaac and Jacob the promise of making them a great nation. We all know the stories of these, and of how Joseph was sold into Egypt; the famine, and of how God provided for this through Joseph; how Jacob and his children were brought down into Egypt, and there became slaves to the Egyptians. Here, in this land of bondage, the Israelite nation was born.

Are we today not born in bondage to a world of sin as was this nation? Is it not indeed just such a hard and bit-

ter bondage too? From this we must first be delivered in order to start on our journey to the holy land. God raised up and sent leaders to deliver these people. He has sent His only begotten Son into this world of bondage to deliver us. Are we as anxious to believe and follow him closely in everything He says, as were the Israelites to follow their leaders? We may say, when we start to completely surrender our lives to Christ, that it is too difficult to change our ways for His, and we must make such a struggle that our bondage only seems the heavier. Was it not so with the Israelites? Was not their bondage increased when Moses asked for permission to deliver them? Now, are we in starting on our pilgrimage really doing as well as they?

Well, when the Israelites did get started they had many hardships. When they came to the Red Sea and saw no way to cross, what would have happened had some of them turned back and gone into the hands of the Egyptians? Would they have had the chance of being released again? To us it looks almost hopeless. How hopeless then is it for us, when we start to follow Jesus and then turn back to that world of bondage?

"Have you come to the Red

Sea place in your life
When, in spite of all you can
do,

There is no way out, there is
no way back,

There is no other way but
through?"

When the Israelites had
crossed the Red Sea, it meant
new life to them, just as it
means new life to us after our
conversion. But, after we are
converted we are not yet free
from hardships. The Israelites
had many trying experiences.
They became hungry, they be-
came thirsty, they thought
their leader had forsaken them,
and they became discouraged
which brought many tempta-
tions to their lives.

When they became hungry
God fed them with manna.
When we become hungry for
spiritual food God feeds us
from His own precious Word.
"Blessed are they which do
hunger and thirst after righte-
ousness, for they shall be
filled." (Matt. 5:6.)

These people did not only
have men as their leaders, but
they had the guidance of the
pillar of cloud and fire. We,
today, do not only have Christ
as our leader, but we have the
guidance of the Holy Spirit.

God also gave them a law
by which to go, just as he has
given us His Holy Word. He

told them how to erect a tab-
ernacle in which they might
offer sacrifices and pay their
homage to Him. He has pro-
vided a way for us to have
church houses and places of
worship.

But though this Holy Land
was no farther away it took
a long time, forty years, to
make this journey. Just so,
Heaven may not be far from
us, but sometimes it takes a
long time to discipline our lives
so that we may be able to
reach it. We read that only
two, who started from Egypt,
were permitted to reach this
promised land. Are we, of this
vacillating throng letting God
rule our lives that we may be
as those two, or, are we yield-
ing to the discouragements
that Satan has in store for us?

We who have crossed this
Red Sea, conversion, are going
toward the the promised land,
our heavenly home. We do not
know just what this land is, or
what it will be like; but we do
know that it is worth striving
for in comparison to this old
world of sin and bondage. God
at certain times in our lives
gives glimpses of its glories,
and gives us proimises as He
did to Abraham, Isaac and Jac-
ob and their descendants. These
promises are a great strength
to us on our journey.

"God gives oftimes spirit

glimpses
Of that glorious home afar,
And to cheer life's thorny
pathway
Sets the golden gates ajar."

We know when we reach
this land that it will be all and
everything that God has prom-
ised. Can we afford to not start
on this pilgrimage or even turn
back when once started?

—Ankenytown, Ohio

I AM GLAD TO INTRO-
DUCE to the members of our
Three-Year Bible Reading Cir-
cle Sister Zora Montgomery,
author of the foregoing article
and a member of our circle.
May the reading of this article
help us to realize more sensibly
that this world is not our home
and that we are travelling to a
Better Land. And may we
study well our Guide Book, the
Holy Bible.

"We've no abiding city
here,"

Then let us live as pilgrims
do;
Let not the world our rest ap-
pear,
But let us haste from all be-
low."

WHAT IS MY SUBJECT

By J. H. Crofford

Although the writer is fa-
miliar with the circumstances

he wishes to relate, the subject
has not been suggestive; the
reader may imagine a subject.

On the day of the primary
election, May 7, the writer on
entering a grocery store was
accosted by the lady clerk,
thus: "Doctor, have you voted
yet?" "No." "When are you
going to vote?" "I am not go-
ing to vote." "Why not?" "It
is not right for a Christian to
vote." Then the manager of
the store, considered an intelli-
gent man, a school teacher,
and a member of the Church of
the Brethren broke in by say-
ing: "There are a whole lot of
people who look at it differ-
ently." "That is because they
do not know what Christ says
about his kingdom". "What
does he say?" "See, there is
the trouble, ignorance of the
Scriptures." "Any person who
votes, has no right to object
when the government calls on
him to go to war." "Do you
think it is wrong to go to
war?" "We are not to kill; it
matters not if it is wholesale
slaughter or an individual." "Don't you think if Christ was
in the world now, he would be
different from what he was
when he was here?" "Not a
particle. His Will was given
for all time, or he would have
made it flexible to suit the dif-
ferent ages." Such expressions

are certainly shocking, to hear them coming from members of a church, claiming to be what the Church of the Brethren claim to be, obedient to the Word.

The day after the election when the writer walked down street he came upon a minister and two other men busily engaged in conversation, and, said: "There is no use talking about it now; it is all done." The minister taking the matter up said: "The right men did not get in." "Yes they did; the ones with the largest votes." "But not the ones to suit the Christian people." The issue, was "wet" and "dry". Mr. ——— said: "If I am elected, I will be what the people want me to be; if they want 'wet' I am wet, and, if they want 'dry' I am dry." The writer said: "That is what officers are elected for, to represent the wishes of the majority of the people, and not to go into office determined-headed to have their own way." "Then according to that, if I go down there to my church, I must do what the majority want me to do." "No, you are a servant of the Lord."

If we are representatives of the Lord, we must stand for the teachings of his Word, and

not for the dictates of the majority in the church or what our minds may be in the matter.

The subject for my article, which now suggests itself is, **Ignorance of True Discipleship.**

—Martinsburg, Pa.

IT IS THE LIFE WE LIVE THAT COUNTS

By Sarah M. Mohler

Is there any one thing in life that demands our prayerful consideration above all others? Yes, it is our daily living. If our daily lives are not characterized by unselfishness, by loving sympathy, by gentleness, by kindness, then we have not yet learned to follow fully in the steps of the Master, whose daily life was one of loving service to those with whom he came in contact. And we are sure that this was true of the quiet home-years, just as it was of the years of his public ministry. Likely some of you have read or heard of the man who, on accepting a position as teacher in a heathen land, was required to promise that he would not say a word to his students on the subject of religion. The promise he adhered to, but he lived so truly the Christ life that forty of his students, influenced solely by

the power and beauty of his life, decided to give up their heathen religion and accept Christ.

What a splendid and helpful thing it is if we are very familiar with the incidents and teachings of Christ's life. But what a thrice blessed thing it is OUR LIVES show that we have been with Jesus and have learned of Him. Knowing the Bible is a very important duty; being able to cause others to know it is a thing to be earnestly coveted; but living the Bible is the one thing that really counts in itself, and that makes the knowing and teaching of any account.

There have been those, who fervently longed to do active church work, to be engaged in the direct labor of saving souls that circumstances forbade; and yet, because of their earnest desire and good life, others have been influenced to enter the work. Who knows but in the end such lives will count for more than they would have done under more favorable circumstances. Oh, that there might be written on our hearts this truth: circumstances in life are of small account when compared with the life itself.

How can we make our life worth while? Get the fountain-head, that is the heart, clean

and pure. The Bible says that out of the heart are the issues of life. Give your heart unto the guardianship of Him who searcheth and weigheth the hearts; of him who is able to keep that which is "committed unto" him against that day."

Do not deceive yourself by thinking that you can make your life what it ought to be without God. A little child, playing one day on the street in the presence of his nurse, suddenly looked up toward the sky, raised his hand and said, "Take my hand God and lift me up." That is a prayer that all of us need to pray; for without the touch of God upon our lives they cannot reach the highest plane.

Friends, let us read my subject this way: It is the life that counts, the life of the Son of God lived out by the sons and fathers of men.

Then do not deem that it matters not

How you live your life below;

It matters much to the careless crowd

That you see pass to and fro.
For all that is noble and high
and good

Has an influence on the rest,
And the world is better for
everyone

Who is living at his best.

NOTICE

There may be parts of the Brotherhood where there are members who are going to live up and work with the Dunkard Brethren, who are desirous to know who may be secured to do some evangelistic work. I will arrange to hold some meetings where wanted.

L. I. MOSS,

Fayette, O.

TRUTH

B. E. Breshears

Buy the truth and sell it not.
(Prov. 23:23)

There are a few words frequently used in the Bible which stand out in contrast to other words in expressing great meanings to us. Truth is one of these. Faith is a great Bible word. By faith we are lead to believe and trust in the truth. Without faith it is impossible to please God. Without faith we cannot accept and obey the truth. "We walk by faith not by sight." By faith we look at "the things which are not seen" and these are revealed to us in truth.

Mercy is another great Bible word and often used in connection with the word truth. Through the great love and mercy of God he sent his Son to be a Savior of all men. He is "the way, the truth and the

life and no man can come to the Father but by him." It is "not by works of righteousness which we have done; but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." The benefits of God's mercy comes to us by an acceptance and belief of the truth. "Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." (Ps. 85:9-11) In this scripture we have four words expressing great things. When we believe in and obey the truth "we have peace with God through our Lord Jesus Christ." Peace comes to that soul who accepts the truth. We have the "peace of God" because we bring ourselves into the right relationship with "the God of peace." It is then that we trust not in our own but Christ's righteousness. He is the "Lord our Righteousness" and when we fully accept him we become subjects of his kingdom and are clothed in his righteousness. "The kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost."

Grace is another great word

closely related to mercy and truth. It stands for the great favor of God who sent the Son to reveal the truth to us by an acceptance of which we have God's free and unmerited favor and forgiveness. "By grace are ye saved through faith and that not of yourselves it is the gift of God. Not of works lest any man should boast; for we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." "The grace of God that bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and Godly in this present world."

Through a belief of the truth we are lead to accept this grace of God which bringeth salvation. By this means we will be found in him not having our own righteousness but the righteousness which is of God by faith. We see then that it is not merited by our works for after we have done all we are yet unprofitable servants and have only done that which is our duty to do. If we think to merit salvation our righteousness becomes as "filthy rags." We would be like the pharisee who went up into the temple to pray. He called the attention of God to his good

works. He was clothed in his own righteousness. His covering was as filthy rags. He was like the church of the Laodiceans which in their self-righteousness was so terribly rebuked of the master. "I know that thou art neither cold nor hot—so then because thou art lukewarm and neither cold nor hot I will spew thee out of my mouth. Because thou sayest, I am rich and increased in goods and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked."

Truth is the opposite of error. It stands opposed to falsehood. God stands for truth. Satan stands for error. James says: "Do not err my beloved brethren. If we are not to err we must be followers of God, righteousness and truth. If we are to escape error we must not believe satan the father of lies. He abodes not in the truth. He is a liar and the father of it. His business is to falsify and camouflage the truth. He is the champion of evil, of untruth, of deception.

May we all be kept in the love of the truth and true members of the church of Jesus Christ "the pillar and ground of the truth."

—Omak, Wash.

BIBLE MONITOR

VOL. IV.

August 15, 1926.

NO. 16.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HOW IT MAY BE DONE

Inquiries come to our desk as to how isolated members may line up with the "Dunkard Brethren".

No formal way has been prescribed, but a suggested form is here given. Wherever there is a church or a body of isolated members who wish to identify themselves with us adoption of a form like this or similar to it is all that is necessary.

"We decide to stand upon the principles of the gospel as held by the Church of the Brethren WHEN THIS HOUSE WAS BUILT OR WHEN WE BECAME MEMBERS, (one or both of these clauses as may suit the case), and as set forth in the Declaration of Principles of the Dunkard Brethren, which identifies us as one of them."

This will show we do not endorse the many disparaging innovations in the church and the departures from the faith of the fathers, and that we

have not changed with the times, but are the true successors of the fathers, and as such, are the true representatives of the people known for two centuries as Brethren the Bible name of God's people, and used for over two centuries by our people.

At the same time, this will obviate the necessity for a formal statement of withdrawal from the Church of the Brethren. It will be well never to use the word "withdraw" in such action for obvious reasons, as in the question of right or title to property.

In fact, our action is not a withdrawal, but a decision to return and stand on the principles held by the church for over two hundred years; for should the fast or worldly element decide to return to the faith of the fathers dropping the worldly customs and practices that have robbed the church of spirituality, and destroyed peace and harmony they would not consider they had withdrawn from the

church but only returned to their first love, which would be the facts in the case.

AN APPEAL TO THE MINISTRY

In the Church of the Brethren today, there are hundreds of ministers who have been preaching the gospel as understood and taught and practiced by the church, since its organization, until recent years: Those men are honest in their convictions, and have been true to their vows, and faithful to the church in their calling. They sacrificed time and means to serve their Lord and the church.

Now, as of a dream, all of a sudden, they find themselves confronted by one of two alternatives: change their manner of preaching to conform to the present changed polity and practice of the church, or sit back, fold their arms and see the other man do it; this other man often being a novice with no settled convictions as to the fundamental principles of the gospel.

As to the former of these alternatives, it is hard to see how any of them can do that. Some of them have done this kind of preaching two to three score years, and some, of course less, and much of this preaching has been done in

their home congregations, to their neighbors and their children. Now to be in harmony with the church and her work, they must turn right about and preach in favor of things they have all the while opposed, and against many things they have been favoring and contending for. It is hard to see how men of conviction can do that. "If I build again the thing sI once destroyed I prove myself a transgressor." (Gal. 2:18).

On the other hand, we can ill afford to sit back and do nothing. Our commission still says, "Go and preach", "Yea, woe is unto me if I preach not." Our credentials have not been revoked, our charge and our vows still stand, our covenant is the same. None of these has been changed. Many such are men in the prime of life, many by reason of age and experience are still efficient men, capable of doing excellent work, having borne the burden and heat of the day, and won the confidence of the people whom they have so long and so faithfully served.

Now the question is brethren, what are we going to do about it? Are we going to stand up before those same people and tell them our fathers were old fogies, that the church has all these years been wrong, and we have been all the while mis-

taken, that we've got a new vision, and must now repudiate much of our former teaching and embrace much we formerly opposed?

How could people have confidence in us doing so? How can they know we may not get another vision pretty soon, and then another and another, and so on? "A doubleminded man is unstable in all his ways" and being such, is unfit for the ministry.

It is said, "wise men some times change but fools never do." But he must be a pretty big fool who took thirty or forty years to find it out.

We may well question the sanity of a man who has been preaching for thirty or forty years and then concludes he has been a fool all the while. It doesn't take a sane man that long to find out he is mistaken, especially if he is not prejudiced and wants to be right. "He that is sent of God speaketh the word of God." It doesn't take long to know if we are doing that.

The appeal we wish to make to such ministers is that we stand by our convictions and line up with those who hold to those same principles for which we have been contending so long. The probabilities are we were as capable of judging and forming conclusions when ac-

cepting those principles as we are now, and it is no small matter to repudiate them now. The church grew and prospered numerically and spiritually while she held to those principles, and there is no reason she may not do so still.

Since it is out of all probability the church as a whole, will ever return to her first love, it at once aligns us up with the worldliness in the church and our influence is in its favor so long as we continue in fellowship with those who are responsible for the introduction of the evils that have led up to division amongst us.

Our plea is that there is a large field of usefulness open to us where we can still do much service for the Master which we can not do in the present situation.

Our service is endured until a convenient time and a sham of pretext presents itself. Then we are thrust aside or deposed and relegated to the "scape pile" to give place to a novice. Many have already been so disposed of and your time may be next. Why not be a free man and line up with the "Dunkard Brethren" and go right on preaching the same old gospel of the kingdom, no man forbidding?

**"IN THE CLOUDY AND
DARK DAY"**

C. E. Wine

"And the word of the Lord came unto me, saying, Son of man, phrophecy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shpherds of Israel that do feed themselves! should not the shepherds feed the flocks?

"Ye eat the fat and clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

"And they were scattered because there is no shepherd: and they became meat to all the beast of the field, when they were scattered.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Therefore, ye shepherds, hear the word of the Lord: As

I live, saith the Lord God, surely because my flock became prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the Lord will be their God, and my servant David a prince among them; I the

Lord have spoken it.

“And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.”

Of course, as you may readily see, the above scripture is taken from the 34th of Ezekiel, and the figurative phraseology of it, if rightly interpreted, means that somewhere down the line of time the shepherds are going to find themselves in a most dreadful situation. Does anybody believe that this scripture is not to be fulfilled? Does anybody think that this prophecy has reference to the literal Jew? At least, does anybody think that it refers any more to the literal Jew than it does to the “supposed to be” spiritual “Jew” and shepherds of the

twentieth century?

Who are the “Israelites” of the twentieth century? Who is the seed of Abraham today? Are you? Am I? Do you think the “cloudy and dark day” is behind us, or ahead of us, which? Has the time arrived when the sheep are no more a prey to the heathen? Has this judgment, referred to, been set? How much farther apart do you think the sheep will be scattered in the “cloudy and dark day” than they are at present? As sorry as we may feel for the shepherds, would it not be a most glorious time to be collected together with a really-unselfish shepherd, and one that would feed every last little runt sheep? Or do you want to continue trying to feed on such besmeared trodden down pasture?

Is the present day not “cloudy and dark” enough for you to decide that question? About how dark a day do you want, to cry out—come, good shepherd?

“And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? (Luke 18:7, 8) And do you think this scripture will be ful-

filled too? And does it have anything to do with the estrangement between the shepherds and the sheep?

Poor sheep, are you asleep? If so, about how much noise do you expect the "porter" to make before you get your eyes open? And is the "porter" supposed to be in heaven or on the earth? (Mark 13:34) Will this scripture be fulfilled too? When? After the "Church of the Brethren" has been divided again with two organizations instead of one? It is said that there are about 500 different kinds of organizations; is not that enough to satisfy the devil? And do you think that Jesus would be pleased with any more? Is it not about time for the western bound immigration to cease? Is not the western hemisphere about full?

My grandfather and my wife's grandfather immigrated to California from Iowa with ox teams about seventy-five years ago. Today, it is said that there are enough automobiles in California to carry all of her people to Iowa at one time. How many more Fords do you expect Henry to make before we have enough to fulfill Nahum's prophecy?

And with the kind of ancestry that my wife and I have as referred to above, where do

you expect us to immigrate to? Do you blame us for "immigrating" from the old "valley of sin" to the "top of the mountain" as I told you about in last September's "Monitor"?

Will our good brother Kesles please nail this artele to the "Monitor signboard" also? Will the rest of you read it with fear and trembling?

But what about the shepherds? Will they do as God's word says they will do? Will all of the scripture be fulfilled relative to the shepherds?

—Reedley, Calif.

Bro. Henry Kegerreis of Jonestown, Leb. Co., Pa., writes that they had a good meeting on Sunday, August 1, at his place one mile east of Jonestown. It was pretty well attended especially in the afternoon. The interest was good. The weather was threatening all day. Seven counties were represented. An aged elder, 86 years old, came in a Ford a distance of about 250 miles and the next day went his way rejoicing.

It was announced to meet again on Saturday evening, September 4 and Sunday, September 5, A. M. P. M. and evening. Elders L. I. Moss and R. Shroyer from Ohio expect to be

there. Those desiring to attend please bring their old Hymnals.

COMMENTS ON MONITOR OF MARCH 15

Joseph Vonier

First I must say I enjoy reading the "Monitor". While reading the article on the divorce question I was made to feel I should write a few lines.

In that article a case was stated of a certain judge who had united in marriage 8050 persons. Of those so united it was said, one of seven is finally divorced and marry again, thus going against the teaching of our Lord Jesus Christ, who says, "Whosoever shall put away his wife, except for the cause of fornication and marry another commits adultery."

Now this thought comes to me: so many of our people have yoked themselves with unbelievers, and we are now reaping what we have sown. And the only remedy is to get down on our knees in sackcloth and ashes, and repent and pray mightily to God for forgiveness, as Israel did in the time of captivity in Babylon, when they prayed and wept.

We should pray not only for ourselves but for our children

and others of the next generation who may not know whether they are dead or alive, as the boy that went fishing and caught a turtle. Not being able to get his hook loose, he cut the turtle's head off and went home.

In the evening he went back and turned the turtle over. Seeing signs of life, he said, "You fool, you are dead but don't know it."

From the trend of things in our age to drift away from the things of God, it won't be long until we have no pleasure in them. Should not our hearts bleed while it is yet today, at the evils that have crept into our churches, and the loss of spirituality amongst us?

May God help us to rid ourselves of these evils, and to this end may we pray and work that God may in his own way deliver us from the sins of this present evil world.

—Wauseon, Ohio.

THE CHURCH

Jacob Heffley

To to the loyal and faithful in the Church — greetings. (Acts 2:41-44) "Then they that gladly received his word were baptized: and the same day were added unto them about three thousand souls. And they continued steadfastly in

the apostle's doctrine and fellowship, and in the breaking of bread, and in prayer. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common." These are just a few things of all that are written for our meditation, for our instruction, for our consolation, and for our comfort. Whenever a man would know of some good thing, which has a good success, then he reaches to the depth of his all to get it. And so dearly beloved followers of the meek and lowly Nazarene: Jesus, when we think of "The Church" let us just turn our Bible unto this second chapter of Acts. Yes, to me it brings rich truths. We read, "then they who gladly received his word were baptized. Which question was brought before us, "Do you willingly renounce satan with all his pernicious ways and all the sinful pleasures of this world." When we think of our own lives it does not look as though the sinful pleasure of this world were renounced when we still continue in them, love and cherish them, and seemingly feel no need of restitution or making things all right. Again how about those in the church who have the finest au-

tomobiles, finest dress, following the latest fashion of this world, just so we are not quite like the world, with a large number, very well versed in the Bible but with their fair speeches deceive the hearts of the simple. Yet they express themselves that the word of God is very interesting. I ask what will it profit if we study for the interest of things if we are not willing to comply with the Gospel? Too much love of the world to reach the higher ground of our well beloved forefathers who have stood many many battles of life and have been faithful until death. Now while we are on the job, let us thank our dear Heavenly Father that he has left us live to see our mistakes and transgression and let us renew our steps aright. Let us remember in time of grace and life, his will concerning us. We all need more humility like unto Christ's and the apostles' for if we raise ourselves up we are sure to fall, fall deep into the mire every time, though this world is polished very fine. Let us remember Luke 15:11-16. How many people of today are not satisfied with their surroundings, and are asking for more wages, for less work, more vacations, more amusements, more music of all kinds, then forget many songs which

inspire unto edification in the labor of God's kingdom, more dress to suit ourselves into our present day, and many other things of which we are reminded through the Bible Monitor? Then we read that the son spent all in riotous living and fallen in deep distress he finds himself in a bad shape with starvation and dire need of clothing and in thought he comes to himself. He decides "I will arise and go to my Father and will say unto my Father I am not worthy to be called thy son"; here comes the only hope of relief, unto his Father, no more, "give me" but now it is "make me" one of thy hired servants. Through Jesus Christ our Lord thousands, yes, tens and hundreds of thousands, would be the praise of God our great high priest. If we would believe and say the "Old Time Religion is good enough for me" and live it, and the apostles' doctrine would shine through us in this sin cursed and wicked world; then would we prepare ourselves for the Lord's second coming to be received with his beloved chosen when he comes, "Remember Lot's wife". Another striking thought found in Luke 16:25-26. "Son, remember," etc. Let us remember that though much persecution we must enter into eternal life

as a verse "Our trouble and our trials here will only make us richer there. When we arrive at home".

Let us arise and return to our first love. In the name of Jesus Christ I believe blessed and holy is the return unto the Father of love. We need the guidance of the holy spirit to direct us in all truths, and in that fellowship. I wish God's early speed of his church. In as much as we learn that the body of believers in which we now live has started humbly and earnestly, eagerly to help one another with Godly fear and honesty, and has multiplied to a large number and has spread unto the far west even from shore to shore and some have again crossed the briny deep, into the dark and heathen lands. We would wish them all well, that do well. Let us consider that the first colleges were the first delight and prospered fast in the west, and with them many doubtful doctrines have come which are so misleading unto the child of Grace. Yet, I believe there is hope, since our dear brethren in the west have seen the great evil. The faithful would say "Let us arise and go to my Father". Oh for a closer walk with God. A pure and heavenly frame, a light to shine upon the road, that leads me to the

Lamb. (1 Cor. 1:10) "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Read II Cor. 4, especially 3-4 How does this suit our day? "But if if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them." As to the fear let us take notice how fear fell upon every soul and from time to time how holy men of God had this same fear. in 2 Cor. 7:1. "Having these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God." How often do we find Godly fear in all honesty and in sincerity and in truth uprightly before God and man in similar readings of the Bible?

Awaiting for further thought on the breaking of bread by the apostles for edification and for doctrine with these scattered remarks, and a few references of prayer in Acts 10:1-2 and Acts 13:2-3. Thinking

this may suffice, hoping you the rich and early blessings in Christ.

—Ephrata, Pa

VOCAL AND INSTRUMENTAL MUSIC IN WORSHIP

Selected by Cyrus Wallick

[Note.—The following is a copy of Tract "Class D, No. 110," with above title, published some years ago by the Brethren's General Mission Board, Elgin, Ill. Believing that its arguments are sound and its message as much needed now as then I am sending it to the Monitor for reprinting.—C. W.]

"In the midst of the church will I sing praise unto thee."—Hebrews 2:12.

SINGING is the divinely appointed means by which "we make melody in our hearts to the Lord." There may be singing, however, without any spiritual or even moral quality, designed simply to entertain. There is also singing designed for culture and improvement, which may be right, but having nothing sacred or religious in it. It is common to meet with those who enjoy either vocal or instrumental music. They love its varied tones, its sweet strains, its melodies. There are many exercises, however, in which we delight that are not worship. An exercise in elocution or a well-delivered declamation is pleasant and entertaining; but if it is not spiritual, forms no part of religi-

ous worship. It is singing in obedience to divine command that we wish to define. We are not to sing simply because we love to sing, but because it is a part of the divinely-appointed means of worship; and is therefore pleasing in God's sight. The entire routine of religious worship is of divine appointment, and is not designed to amuse or entertain, but to edify, in praise, homage, and thanksgiving to the God we worship.

As to the purposes and characteristics of the music designed for worship, the Scriptures say: "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God. Eph. 5:18-20."

This text provides that the music in worship shall be singing. The service of singing fills an important place in worship. The untutored mind loves noise, even without melody. This is seen in the worship of the half-civilized tribes; but as they become refined they cultivate tones less harsh; and when they receive the high culture of the Gospel they desire to praise with the sweet tones of the

voice, prompted by the spirit within the heart.

This singing includes

(1) **Speaking to yourselves.** How very impressive is truth expressed in song; the Christian receives great comfort in reading spiritual songs, some of which seem to be well-nigh inspiration; but when they are sung with the sweet tones of the human voice there is a peculiar fascinating and moulding power in the exercise. Speaking to yourselves implies thought and meditation; this entirely excludes the use of instruments. In harmony with this the apostle says, "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."

(2) **Giving thanks.** Thanks is defined by Webster as "an expression of gratitude, an acknowledgement made to express a sense of favor or kindness received." How grand the thought that God has provided for Christians to give gratitude to him in song.

(3) **This music is to teach and admonish.** "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

BIBLE MONITOR

Poplar Bluff, Mo., August 15, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

Col. 3:16. Sentiments put in rhyme and sung in the congregation have a peculiar moulding power in them; hence there is no part of our church literature that has need to be guarded with more care than the sentiment put in rhyme and sung in the congregations. Sentiments put in song have a peculiar, fascinating influence upon the mind, that is difficult to resist with argument. Therefore our hymns and spiritual songs should contain pure Gospel sentiment.

Much of the singing in the churches today is a kind of operative performance, reducing the beautiful songs of Zion to unintelligible phrases. This,

like the use of musical instruments, does not impart spiritual ideas. No one is taught. No one has his understanding enlightened. It is not in harmony with Paul's instruction, "Sing with the spirit and with the understanding." Therefore it is not of God. Instead of an instrument being a help in teaching sentiment in our song service, it really so confuses the ear that the sentiment sung becomes unintelligible. Such instrumental song service may attract and entertain, but can not edify and build up the spiritual man. Therefore it defeats the design of singing in worship.

(4) **Admonition.** Admonition means, "To warn, to notify of fault, to reprove with mildness." That admonition is necessary in the church to guard us from evil is apparent, and this text provides that it be given in song. What a source of power for good! What divine wisdom to admonish in song!

A musical instrument is lifeless, it imparts no sentiment. Hence it can take no part in this admonition in song. The sweet tones of the voice alone can do this. It is evident that Christ in setting up his church associated singing with the service, but left out instrumental music. Therefore, whosoever

moves a musical instrument into the sacred enclosure and associates its use with Christian worship is adding to the saying of Christ, and is therefore a violator warned in Rev. 22:18.

We are opposed to the use of musical instruments in Christian worship for the following reasons:

1. Neither Christ nor the apostles ever authorized the use of musical instruments in worship either by precept or example. This truth is of great weight. Sad results follow where God's order of worship is disregarded.

2. A musical instrument is as helpless in Christian worship as was Dagon in the house of Ashdod.

3. The origin of musical instruments does not commend their use in worship. The history in brief is this: Unto Adam and Eve were born Cain, Abel, and Seth. The sad, short history of Abel is well known. Of Seth's descendants it was early said, "Then began men to call upon the Lord." But of guilty Cain, a fugitive and a vagabond, it is said, "He went from the presence of the Lord." Of Cain's descendants we have, Lamech who introduced polygamy, and Tubal the father and inventor of the harp and organ. Having de-

parted from the worship of God they doubtless sought these means as a balm, in their alienated condition.

(5) **David using musical instruments.** David's use of music instruments is referred to by many as authority for their use in religious service, but this is evidently not well taken. The Scriptures bearing on this fact are as follows: "Moreover four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David." 1 Chron. 23:5. "And when the burnt offering began the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel." 2 Chron. 29:27. "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel." Ezra 3:10. Mark the texts quoted. These instruments were made by David, and were ordained by him. Ordain, means, to appoint, decree, establish, etc.

The prophet's comment is clear on this part of David's life. "Woe to them that are at ease in Zion, that lie on beds of ivory; that chant to the

sound of the viol, and invent to themselves instruments of music, like David." Amos 6:1, 5. While David did much that is praiseworthy, yet he made some mistakes, and the prophet plainly names his use of musical instrument as one of them. God tolerated Israel in their use of instruments of music in worship; but there is not the faintest record of his authorizing them in the Old or New Testament. God withstood Israel in having a king, yet he tolerated them in doing so, and sent his prophet to anoint him. Moses suffered Israel to give a writing of divorcement, but Jesus did not approve of it.

It is always well to note with care the difference between that which God tolerates and that which he authorizes. The following is the comment of Dr. Adam Clarke on the foregoing prophecy of Amos: "I believe that David was not authorized by God to introduce that multitude of musical instruments into divine worship. And I am satisfied that his conduct in this respect is most solemnly reprobated by this prophet. And I further believe that the

use of such instruments of music in the Christian church is without the sanction and against the will of God, and that they are sinful. If there was a woe to those who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent them and introduce them into the worship of God under the Gospel? I am an old man, and an old minister, and I here declare I never knew them to be productive of any good in the worship of God, but have reason to believe that they are productive of much evil. Music as a science, I esteem and admire, but instruments in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruptions in the worship of the Author of Christianity."

Another passage referred to is 2 Chron. 29:25: "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of

the Lord by his prophets." On this verse Dr. Clarke says: "Moses had not appointed any musical instruments to be used in the divine worship; there was nothing of the kind under the first tabernacle. The trumpets or horns then used were not for song, nor for praise; but, as we use bells, to give notice to the congregation of what they were called upon to perform, etc. But David did certainly introduce many instruments of music into God's worship, for which, we have already seen, he was solemnly reprov'd by the prophet Amos, chap. 6:1-6. Here, however, the author of this book states he had the commandment of the prophet Nathan, and Gad the king's seer; and this is stated to have been the commandment of the Lord by his prophets; but the Syriac and Arabic give this a different turn: 'Hezekiah appointed the Levites in the house of the Lord, with instruments of music and the sounds of harps, and with the hymns of David and the hymns of Gad, the king's prophet, and of Nathan the king's prophet: for David sang the praises of the Lord his God as from the mouth of the prophets.' It was by the hand, or commandment

of the Lord and his prophets that the Levites should praise the Lord; for so the Hebrew text may be understood; and it was by the order of David that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not, either from this or any other place in the Sacred Writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason that they ought to be used in Christian worship? No; the whole spirit, soul and genius of the Christian religion are against this; and those who know the church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires his followers to worship him in spirit and in truth; for to no such worship are those instruments friendly." (Clarke's Com., Vol. I, p. 954).

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT

* * * * *

* This book of the law shall *
 * not depart out of thy *
 * mouth; but thou shalt med- *
 * itate therein day and *
 * night, that thou mayest *
 * observe to do according to *
 * all that is written therein; *
 * for then thou shalt make *
 * thy way prosperous, and *
 * then thou shalt have good *
 * success. (Josh. 1:8) *

* * * * *

Scripture References:

Book of the law

Deut. 31:26. Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God.

2 Ki. 22:8. I have found the book of the law in the house of the Lord.

Neh. 8:8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

Deut. 30:10; Josh. 23:6; 24:26; Gal. 3:10.

Meditation.

Gen. 24:63. And Isaac went out to meditate in the field at

the eventide. (Note place and time).

Psa. 1:2. In his law doth he meditate day and night.

1 Tim. 4:15. Meditate on these things.

Psa. 19:14; 77:12; 119:15, 23, 48, 78, 97, 99, 148; Philp. 4:8.

Observe to do—and do.

Deut. 5:32. Ye shall observe to do therefore as the Lord your God hath commanded you.

Deut. 6:3, 25. Hear therefore, O Israel, and observe to do it.

Matt. 23:3. Whatsoever they bid you observe, that observe and do.

Deut. 8:1; 11:32; 12:1, 32; 15:5; 16:12; 17:10; 24:8; 28:13, 15, 58; 31:12; 32:46; 2 Ki. 17:37; 21:8; Neh. 10:29; Ezek.

Who are blessed and prosperous.—Gen. 39:2, 3, 23; Deut. 5:33; 6:3; 8:1; 11:13-15; 28:1-14; Psa. 1:1, 3, 37; 119:1; 128; Isa. 3:10; Matt. 5:3-12; Rom 8:28; Rev. 22:14, and many others.

Rest in the Lord—Psalm 37

For tune see Brethren Hymnal, No. 204

Trust in the Lord and still do well,
 Within the land securely dwell,

Feed on his faithfulness;
Delight thee also in the Lord,
And to thy heart he will accord
The good it would possess.

The good man's steps are led aright
His way is pleasing in God's sight,
Established it shall stand;
He shall not perish though he fall,
The mighty God who rules o'er all
Upholds him with his hand.

The righteous, through his fav'ring
hand,
Shall yet inherit all the land
And dwell therein for aye;
He talks of wisdom and of right,
In God's pure law is his delight,
His steps go not astray.

—From Bible Songs No. 4.
Copyrighted 1909 by United Pres-
byterian Board of Publication.
Used by permission.

Daily Readings

SEPTEMBER

1. Wed.—Josh. 9
2. Thu.—Josh. 10
3. Fri.—Josh. 11
4. Sat.—Josh. 12
5. Sun.—Ex. 33:7-16; Psalms 105, 106 and 107; Acts 7 and Hebrews.
6. Mon.—Josh. 13
7. Thu.—Josh. 14
8. Wed.—Josh. 15:1-19
9. Thu.—Josh. 15:20-16:10
10. Fri.—Josh. 17
11. Sat.—Josh. 18
12. Sun.—Ex. 35:20-29; Psalms 105, 106 and 107; Acts 7 and Hebrews.
- 84
13. Mon.—Josh. 19
14. Tue.—Josh. 20
15. Wed.—Josh. 21
16. Thu.—Josh. 22
17. Fri.—Josh. 23
18. Sat.—Josh. 24
19. Sun.—Lev. 26:3-20; Prov.

23:29-35

26. Sun.—Psa. 77:11-20; 105:1-8.

This finishes the required reading for the year ending September 30, 1926. For optional review readings the following scriptures are suggested: Nehemiah 9; Psalms 105, 106 and 107; Acts 7 and Hebrews.

As soon as you have finished the required reading please report either by letter or card answering the following questions:

1. Have you finished the required readings for the year ending September 30?

2. Is it your purpose to continue the reading next year?

3. Anything else that you may feel to write will be of interest. Has the reading been helpful to you? Is there anything that you would suggest in the make up of this department of the Monitor to make it more helpful?

THE OBJECT of this Course as stated in the first issue of the Monitor, October, 1922, is "to encourage the daily reading of the Bible, and furnish a systematic plan for reading the whole book in three years." The readings for next year, beginning October 1, include—in the Old Testament. Judges to Esther inclusive; New Testament, Acts to Jude. Daily

Readings for October will be published, D. V., in the September 15 issue of the Monitor.

The Book of Joshua.

The book of Joshua takes its name from its principal character, its hero. It is important as forming a connecting link between the pentateuch, the five books of Moses, and the following books of the Old Testament. It recounts the conquest of Canaan and the allotment of the land among the several tribes of Israel. Some outstanding events are the crossing of the Jordan, the taking of Jericho, the sin of Achan, the sun and moon standing still and Joshua's farewell address.

We read of him first as a young man, a helper of Moses. Ex. 17:9-13; 24:13; 32:17; 33:11). Much has been said of late of the value of "trained leaders." The training which Joshua had under Moses was doubtless of great value to him in his later work; and so the training which a young minister may get working under a good, faithful, loyal elder may be of great value to him, a means of education to be prized and used.

Joshua was a man with convictions and the courage to stand by his convictions, even

though he had to stand in a small minority. Of the twelve men who were sent to spy out the land of Canaan he and Caleb were the only two to make a favorable report (Num. 14:6-93, though threatened with death (Num. 14:10): and they were the only two of those who started on the journey to the promised land who were permitted to enter. The example of Joshua should be encouragement to those who are called upon to take upon themselves heavy tasks in the face of obstacles. Here was a man past the prime of life shouldering a great responsibility; the successor of Moses as leader of a people numbering now perhaps about 2,000,000, to direct them in the task of taking possession of a land occupied by hostile peoples and well prepared for defence. But note what he has to encourage him: he is entering upon a work for which he is commissioned by the Lord, and has the promise of divine help. The Lord had said to him, "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee"; and again, "The Lord thy God is with thee whithersoever thou goest". (Ch. 1:1-9)

The eighth verse of the first chapter is a gem well worth

pondering over and committing to memory:

“This BOOK OF THE LAW shall NOT DEPART out of thy mouth; but thou shalt MEDIATE therein day and night, that thou mayest observe to DO all that is written therein, for then thou shalt make thy way PROSPEROUS, and then thou shalt have GOOD SUCCESS.” Steadfastness, thought action and reward.

In his farewell address to the people he recounts what the Lord had done for them; exhorts them to “fear the Lord and serve him in sincerity and truth”; forbids idol worship; and utters these memorable words:

“Choose you this day whom ye will serve; * * * but as for me and my house, we will serve the Lord.” (24:15)

The strong wholesome influence of Joshua's life and teaching is thus expressed in the concluding chapter:

“And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.” (24:31; Judges 3:7).

“A good man always has an influence over others. One strong and noble life in a community holds many other lives

from wrong. It makes it easier for others to do right. It makes goodness popular in a certain sense. One grand life in a neighborhood, upright, unwavering, with fixed principles, with unserving devotion to truth, outspoken for God and fearless in duty, sways an incalculable power over others for good.” — Westminster Teacher.

Those who do not have a better plan of regular daily Bible reading are invited to join our Circle. Send name and address. Invite others to join. Any particulars as to age, occupation, place in church and Sunday school, how long you have been a reader of the Monitor, etc., will be of interest though not required. There is no fee for enrollment, but if you care to send a stamp or two to help out on postage it will be thankfully accepted.

Tributes to the Bible.

The most learned, acute and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he find the ore. New light continually beams from this source of heavenly knowledge to direct the conduct and illustrate the works of God and

the ways of men; and he will at least leave the world confessing that the more he studied the Scriptures the fuller convictions he had of his own ignorance and of their inestimable value.—Sir Walter Scott

For myself I must say that, having for many years made the evidences of Christianity the subject of close and patient study, the result has been a firm and increasing conviction of the authenticity and plenary inspiration of the Bible. It is indeed the Word of God. It opens up to our view the only true source of moral obligation, or of public or private duty, and enforces these with the only sanctions that can affect the mind and reach the conscience of man, namely, the omniscience and goodness and mercy of God, and the certain retributions of the life to come. * * * In sublimity of thought, in grandeur of conception, in purity and elevation of moral principle, in the practical wisdom of its teachings and above all in the high and important character of its themes the Holy Bible is not even approached by any human composition. It is only this that can make men wise unto salvation. — Simon Greenleaf, late Professor in Howard University.

My Dear Bro. in Christ,
Greeting:

As I have been reading and thinking very much about some of the comment on the Bible or the mind of God, it fills me to the very depth of my soul when I read such good news from our good stand-bys. I must tell you what touches my heart so much is several articles in the Monitor of Feb. 15. Some good saintly brother wrote on the front page—the title reads like this: “What Our Day Demands of Us.” O what rich thoughts it brings to my mind, when we know that we are to be a separate people from the unrighteous who bring pride and all such like into the church of God and Christ. It is very, very true that we are to come out from among them and be ye separate. Who says that? Why the great master teacher Jesus who loves us so who was willing to die in our stead that we might be redeemed from all unrighteousness. It also tells us in 2 Cor. 5:17, “Therefore if any man be in Christ he is a new creature old things have passed away; behold all things are become new.” Read also the last part of this 5th chapter 2 Cor. What does it mean to you and me? Does it not mean we are to get rid of ev-

ery thing that pertains to worldliness?

Paul says also (Eph. 4:5) "One Lord, one faith and one baptism." What, does it not mean there is no other baptism? This word baptism means a burial with Christ. We are to be covered with water as we cover anything, as corn, peas, beans and such like. So they rise up in a new life as we are to rise out out of the water into a new creature in Christ Jesus.

Read Romans 6th chapter, verses 3, 4, 5, 6. Christ has made it so plain: he said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Read Matthew 3:13, 14, 15, 16 and 17. But baptism is not all by far. It is giving yourself over to God, Son and Holy Spirit. This "spirit will lead you into all truth", if you let him lead you. When you or I become babes in Christ he will let us grow in him and we will deny ourselves from all filthiness. It means also the filthy tobacco habit, as smoking and chewing. You cannot find tobacco in the Bible. It was not used, at least I thing not. There is nothing filthy going to heaven. Read Rev. 22:11.

There is another good comment called, "More About

Church Unity". This is a sure warning to us that are in unity with each other about getting too far away from God's word, as some so-called brethren seem to want it all their way, and it seems the more they read and preach the more they contradict some points and say it means something else. Well, brethren in Christ, I am just so foolish that I want the whole word of God for that is what saves us from straying away from God. We will obey whatever the word says and not let some out where it does not suit us, as we want it all.

I must bring my comments to a close as we have the word of God to go by, so let us cling to the word as we have it. Let us be separate knowing we will have our reward some time, for taking God at his word and asking no questions.

I cannot thank our Heavenly Father enough for so many true and loyal soldiers for him who died for us. May the time come or hope it is here that we can stand together as one body in Christ, those that are willing to be separated from all that are not loyal. God and his Son with the Holy Spirit bless you all that are faithful to the inspired word.

Daniel M. Trutt,
1504 North Front St,
Reading, Pa.

ABSTAINING FROM EVIL

S. M. West

As I feel at this present time if it could be the will of God, so to be, I should like to preach a sermon to thousands of listeners, and backed by the Holy Spirit with trumpet tones so all could hear, use as a text 1st Thessalonians, 5th chapter. Among all the good sayings in it, coming right from God himself through the mouth of that much noted apostle Paul, what strikes me most forceably was the 22nd verse, Abstain from all appearance of evil.

As I took up the "Daily News" the other evening I found this item of news. "Miss so and so, the noted dancer will be one of the entertainers at the gathering of the Links of Friendship of the _____ church at such a caceno." A church of a denomination I had loved over 50 years, whose teaching had been God's word as the standard for all religious beliefs. Was it any wonder I was made sad, dumfounded, somewhat confused? I think not. Does not that 22nd verse as it comes from the lips of Paul sound out loud and clear?

Then on the next evening this, a something on the show line. A church of another name thank God, in another

state, it seems had gone into the show business and the pastor leading play actor. (Oh, just for entertainment.) But in both cases more or less conforming to the world, sanctioning and encouraging in a great measure evils and to say the least questionable doings in the name of religion.

In some cases those just taken into church being some of the actors just after a two weeks of revival work. Can such actions after conversions be the religion of the meek and lowly Jesus?

Listen, as you can, if you will to what outsiders say. One said, "No, I am not a Christian and you ain't. If you were you would not be here for no Christian will dance. I can't do as church members do? Why not?" Other remarks on the same line. Does it not become true Christians every where to look out for the little tricks of satan and be sure and "Abstain from all appearances of evil"?

Will not God hold the church accountable for putting stumbling blocks in sinners way giving them an excuse for not getting salvation?

For every idle word a man shall utter, he must give an account, every action he shall do he will be brought to Judgment. But stop! It makes me

shudder to think what about the Apostate church? And what about the counterfeit church member all swallowed up in worldly conformity seeking pleasure, amusement? Yes, and a salvation he will never get, because God's word will tell you why. Is it not high time the church of the living God was aroused and made to consider and act along these very important lines? And may the living God speak, to that stamp of church members, as he did to Saul of Tarsus, and made out of him a Paul.

—36 W. School St.,
Westfield, Mass.

SAD AND SORROW OF HEART

By Samuel Weimer

As Nehemiah with many of his brethren of the Jews were in captivity that certain ones that escaped came to him from Jerusalem and he inquired of them of the condition of things at Jerusalem and when they told him and that the wall of Jerusalem also is broken down and when he heard it he mourned and wept certain days, Neh. 1:4, and he was sad before the king and grieved because of the conditions of things at Jerusalem and because his father's sepulchres lieth waste and the city this

caused him great sorrow and he got leave from the king to go to Jerusalem to rebuild the wall.

And Nehemiah encouraged the people to rebuild the wall for the people had a mind to work and the wall was finally finished. Then again read the 9th and 10th chapters of Ezra, the awful sorrow and sadness it caused Ezra to learn that the Jews had transgressed the law of God as given by Moses that the people had mingle with the other nations taking of their daughters to be wives for them and also giving their daughters to them for wives for them. This caused Ezra great sorrow of heart and he wept and prayed and he caused that the strange wives and husbands were put away there had to be a separation. The Lord's people can not prosper to mingle with the world. Some think it an awful thing when required to lay aside some of the worldly things that cling to them. The Jerusalem then is a type of the siritual Jerusalem (the church) now. And it is no wonder that the righteous now have great sorrow of heart and sadness to see the wall of the spiritual Jerusalem laid down the wall that our fathers have built for many years. Let everyone have a mind to work to rebuild the wall and also put

forth every effort "to" divorce
the world from the church and
cause a separation from the
world. Ezra caused the strange
wives and husbands, so the
world must be sacrifice. It may
cause grief and sorrow but not
as hard to divorce the world as
to divorce one's companion and
be separated from them.

—Peace Valley, Mo.

THE DEVIL AND THE DOLLAR

In this world of frill and fash-
ion

Where the churches are so fine,
And the trademark of religion
Is the classic dollar sign

There's a rule that never fail-
eth,

And you'll always find it true
When the dollar rules the pul-
pit,

There the devil rules the pew.

There may be a lot of singing
And an awful lot of prayer,
And the sermons may be an-
swered

With an "Amen" here and
there,

But as sure as Joe's a dutch-

man,

Or old Shylock was a Jew,
When the dollar rules the pul-
pit

Then the devil rules the pew.

When the money gets to talk-
ing

And the master's voice is still.

When the preacher swaps a
sermon

For a twenty-dollar bill;

That's the time old master sa-
tan

Gets the churches in a stew,

Where the dollar rules the pul-
pit,

And the devil rules the pew.

Where religion goes a begging,

And the Bible is forgot—

And the preacher preaches
nothing,

Only scientific rot;

There the faithful old believ-
ers,

They are getting mighty few,
Where the dollar rules the pul-
pit,

And the devil rules the pew.

—Selected from Gospel
Messenger of April 24, 1915?
Copied by A. B. Van Dyke, Aug.
1, 1926.

BIBLE MONITOR

VOL. IV.

September 1, 1926.

NO. 17.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR PRESENT STATUS

In answer to inquiries that come to our desk relative to the present status of the "Monitor" family as determined by our Greentown, Ind. Conference of June 23-24, it may be said our work is in the formative period. At that Conference it was decided to "declare ourselves independent, and to reorganize, and to reestablish the true faith of the gospel amongst us and to call ourselves "Dunkard Brethren". A Committee was appointed to work out a plan of organization and report to our next Stockholders' Meeting.

This Committee is working out the plan and when it is perfected and adopted the organization will be completed.

A Committee is also applying for a Charter for the organization when effected.

Till this is done our ministers will just go right on preaching the same old gospel in the same old way, earnestly contending for the faith of the gospel. No change need be

made in the manner or matter of preaching. If the gospel can be better presented by the use of better methods of delivery well and good. Methods are secondary and may be changed.

A suggested form of Church Government was also adopted, which will likely be presented at our next Conference for final ratification. Some changes may likely be made in it. So that until all this is done our work may be considered as being in the formative period.

ON THE USE OF THE LORD'S PRAYER

Jesus said, "When ye pray say our Father which art in heaven, hallowed be thy name, etc." This language is easily understood, but its application to our time is questioned. There is, at least one body of religious people who never pray this beautiful comprehensive prayer at all and even teach that it is wrong to do so. They say it was given under the law and therefore,

not a part of religious worship under grace.

There are others who think it all right to use it and sometimes do so, but have no custom as to the frequency of its use; and, as a result, seldom use it.

There are others still who feel it should be made a part of every season of worship and prayer. The people known as Brethren have held this view of it ever since their organization. In recent years many of these (Brethren) have weakened and departed from the former custom of the church and are now classed with the second group—seldom use it at all.

This it is felt is, in the light of scripture teaching, and the former usages of the church, a great mistake and a grave departure from the faith.

This is the only formal prayer our Savior ever taught his people to use. And his teaching is plain, could not be plainer: "**When** ye pray say our Father", and so on. The way of obedience here is easy and plain, and does not come under the ban as "vain repetition" or Jesus would not have taught its use as he did. And if no other prayer were used with it we may be quite sure Jesus will hear us if we are

in earnest.

There is a feature, however, connected with the use of this prayer which it is thought might be well to note, upon which improvement perhaps can be made.

Did you ever note the blunt and abrupt change, at the conclusion of the general prayer, to the Lord's prayer as used by some? This, by a little reflection and study, may easily be overcome. A smooth connection may be made by the use of some such sentences as these: **This we ask in the name of Him at whose command we are glad to call thee "our Father which art in heaven" etc., or in the name of Him who has taught us to say "our Father" and so on.**

Or, all these blessings and favors (or things) we ask for the sake of (or in the name of) **Him thru whom we now look to thee as "our Father which art in heaven" etc.**

A little study and meditation here in the use of these or some similar sentences will make smooth connection at the close of the general prayer and remove the bluntness and abruptness so noticeable in some instances, and add force to the expression and impression of this beautiful prayer. If proper emphasis is placed on different parts of it, the force

and effect of the prayer will be improved and its richness and spirituality will be the more manifest, and the sweetness and uplift of the devotional part of the service will be the more strongly felt and realized.

THE COUNTER-REFORMATION

By the middle of the sixteenth century the Protestant doctrines had been accepted over a large part of northern and western Europe. This had not been brought about without long and earnest efforts on the part of the leaders who had separated from the Catholic church.

But it was quite different in southern Europe, and especially in Spain and Italy, where every hostile influence had been promptly driven out. The Alps and the Pyrenees were the dividing line; to the north the Protestants made constant progress, while on the opposite side everything was Catholic.

It was not to be expected that the leaders of the Catholic church would be satisfied to let this condition continue, and they were not: they conceived the idea of reconquering all the world which had revolted against their church. The Protestants were fully as active, and so the struggle was on, to

continue for several generations in wars and trickery, injustice and inhumanity.

It must be said that the Catholics were more successful in their efforts to regain lost territory among the Germanic and some other peoples than the Protestants were in holding what they had gained or gaining more. But we are very glad to be able to say that the Protestants did not stoop to the methods which were adopted by their adversaries. A few illustrations will make this clear to the reader. It must be borne in mind that the most powerful rulers of Europe and many of the less important were Catholics and greatly aided the church in its efforts to regain what had been lost.

In the year 1551 thirteen Jesuits arrived in Vienna and were at once given a residence, a chapel and a pension by the emperor; he soon after incorporated them with the university, and even intrusted its superintendence to them. Not long after this they got control of an endowed school at Cologne. The Jesuits got control at Ingolstadt just at this time. And from these three schools the Jesuits spread out in all directions; colleges of their order were erected throughout the dominions of Austria. In 1561 a college of

the Jesuits was established at Tyrnau in Hungary. These men were well fitted for the work to which they were assigned, and they were indefatigable workers.

In 1551 they had no settled position in Germany, and yet by 1566 their institutions held possession of Bavaria and the Tyrol, Franconia and Swabia, a large part of the Rhenish provinces and Austria. They had also penetrated into Hungary, Bohemia and Moravia. The Jesuits directed their efforts at the first mainly toward getting control of the universities.

Not many years passed until the Catholics were strong through the favors of the rulers, and then they showed their spirit. Even in Protestant congregations - the Protestant preachers were removed and their places filled by pupils of the Jesuits; any public officer who refused to attend Catholic worship was removed without mercy; even private persons had to attend mass or leave their country.

The most coercive measures were adopted. One Catholic historian says, "Exile, confiscation, and severe chastisement for all who proved refractory."

One of the best historians said years ago: "The evangeli-

cal church of Cracow was attacked in the year 1606, and in the following year the churchyard was furiously stormed, the dead being torn from their graves. In 1611 the church of the Protestants in Wilna was destroyed, and their ministers maltreated or murdered. In 1615 a book appeared in Posen which maintained that the Protestants had no right to dwell in that city. In the following year the pupils of the Jesuits destroyed the Bohemian church so completely that they left no one stone remaining upon another, and the Lutheran church was burnt. The same things occurred in other places, and in some instances the Protestants were compelled by continual attacks to give up their churches."

At another place the same historian says: "In October, 1599, the Protestant church of Gratz was closed, and the evangelical service was prohibited under pain of corporal punishment, torture, or death. A commission was formed, which passed through the country, accompanied by an armed force. Styria was first reformed, then Carinthia, and finally Carniola. . . . The churches were torn down, the preachers were expelled or imprisoned, the inhabitants were compelled to adopt the Catholic creed

or to leave the country. Many were yet found, who preferred banishment to apostasy. . . .

"From 1599 to 1601 we find a commission for reform in active operation throughout Upper Austria, and in 1602-3 these officials were at work in Lower Austria. From Lintz and Steier, preachers and schoolmasters who had grown gray in the service of the gospel were driven forth without mercy."

This shows some of the ways in which so much of the territory which had been Protestant became attached to Catholicism again. It is a long and interesting history, and in it we find many strange combinations of the pope with various rulers in Europe. A little later than the incidents mentioned above we have the Thirty Years' War, with Gustavus Adolphus leading the Protestants and Wallenstein the Catholics. It is a struggle about which Protestants as a whole know far too little. They need to learn and remember that the enemy of the Protestants in those days is just as much their enemy in these days.

OUR UNIFORM

By J. Herman Rosenberger

This is possibly one of the unpopular topics of the day or the time in which folks say they have more light and understand the scriptures better than our forefathers because of greater and newer visions.

The writer of course, knows that there are oppositions regarding the above all important subject, but, as still, a young man of one score and 14 years, my convictions are especially in accord with those of our forefathers and ancestors who have borne the heat and burden of the day, and it is only through their efforts that the church was what it was when we became members of it.

The uniform that our dear church has always practiced and stood for in ages past, is, seemingly, losing out very rapidly and WHY? One, and the greatest reason to our knowledge, is, that our leaders are NOT adhering to this teaching and doctrine and therefore, are broadcasting by their influence and silence in teaching along this line, that it is no more essential and nothing in it, while they take their own way about it and introduce to the public and to the rising generation the spirit of

indifference.

Not only is this true locally but in our District and Annual Conferences a wonderful influence is spread along this line which we fear is not for the best.

We were especially impressed and surprised at one of our recent Conferences (annual) how things pass the Standing Committee (OUR LEADERS). While sitting in the auditorium and watching the ushers seating the delegates a certain sister (?) was denied entrance to be seated with the delegates but was called back by an usher and after a short conversation her desire was granted.

During an intermission, we were informed that she appeared different before the delegation body. When she entered the auditorium she wore a hat and was bedecked with jewelry. When she sat down amongst the delegates she took her hat off and pulled out a covering from her bosom, shaped it a little, placed it upon her fixed hair and was then ready for her duties. By this time not a few had fastened their eyes upon her.

How many of our ministers and, especially pastors, stand before audiences and appear just like the worldly man or non-Christian professor, no difference in appearance what-

ever, and yet shall teach but not practice as well, the separated life. Yes, someone will say we can live the separated life and dress the way we please just like the world, as the dress has nothing to do with religion, BUT CAN YOU PROVE IT? We also wish to state too, that it alone will not save any one but it will keep us closer to God, and reminds us of our duties and privileges of living the separated life.

Our church as well as all organizations has its rules and government as a criterion, and our forefathers laid much stress on the uniform as well as many other scriptures that we have in the New Testament to prove our separated life in not conforming to the world (in dress) and by renewing our mind through transformation.

Another reason is because we are not all willing to suffer persecution for our dear Savior's sake as this is one of the ways in which we will be tried and scoffed at, and even may seem like persecution at times, especially if we are not quite willing to live the Christ-life. But let us put on our plain garb, (if you have none, get one), wear it regularly Sundays and weekdays, and then we will experience some of the foregoing statements, which

we should be glad to suffer for the dear Savior's sake, as these experiences as a rule, only come from such as seemingly, have no respect for GOD'S word and religion. Then why should we hold back because of such that want to show off. One sad part of our unwillingness is that "If we are not willing to suffer for JESUS' sake we can not reign with him."

In the business world, we are respected even beyond our expectation, as there is that certain something that people expect from us as Christians, which they have the right to, and they soon inquire why our peculiarities in dress, and what it stands for. This affords us splendid opportunities to drift into a scriptural conversation to give reasons for the hope that is within us. This of course, doubling our respect and extending our credit. This has been the writer's experience, with many others, remembering at one time it was stated that it was a great surprise and yet glad that there are still a class of people who were willing to suffer wrong than do wrong.

This has always been the principle for which the Brotherhood has stood, and still does, but has been lost, largely due to the fact that members were getting indifferent and

untrue to their profession. Again, another disgraceful act is, and was, that of the hypocrite wearing the plain clothes so as to get gain, or crook his fellow, to get the best of him. This is why the plain dress has lost its significance. This, however, does not license us to lay aside our plain garb and a very poor excuse not to wear our uniform.

Just think what a wonderful influence there would go out over a community if the members of a congregation would wear their uniforms, brethren and sisters. Then God could work with his humble people to such an extent that a wave of conviction would sweep over that vicinity and many precious souls would come flocking home to enjoy the greatest of riches and pleasures here upon earth, and it is only then that the true reality of God's kingdom here can be exemplified.

It is indeed a shame and a disgrace to the brotherhood the way some of the members dress and especially on the sister's side for if you take their (disrespected) covering off they look just like the world. And shame to them for wearing such short dresses, top and bottom, and so thinly clad that parts of their body are exposed and has often wondered us

why members want to unite with a plain church if they do not want to dress plain. Is there any wonder that the world is saying that there is nothing in religion any more?

If these conditions exist much longer or the general drift in the brotherhood continues we cannot expect God to continue his favors upon us much longer, because we are taught in holy writ that these conditions are ushering upon us the time when Almighty God will say **IT IS ENOUGH** when he will close the door of Mercy. Then what will our poor answer be, when we shall stand before the judge of all judges who will mete out the sentence according to the deeds done in the body.

As leaders we do not only mean those that preach the word of God from the rostrum but **PARENTS**.

Many will be the scenes of sad and heartbreaking experiences of parents who are not doing their duty along the line of instructing those under their care, but dress their children in fashion and folly so that they may stand high in society rather than to plant in their plastic mind the simple and Christlike way, possibly not realizing that they must give an account even for every unnecessary stitch put on the

child, and when the child is grown up then they expect it to unite with the church and drop those unnecessary things, but to the parents sorrow something has been planted into the child that is now sprouting and growing with the satanic forces of the world and it is at this time the child is starting to tread on its parent's heart, as the saying is, and at the same time they wonder why the child is so wayward. So we would once more plead with the parents and leaders of our dear fraternity to teach and practice the simple life in dress, and the great importance of it, as our power is largely crippled if the uniform is lost.

—57 Adams Avenue,
Souderton, Pa.

CONCEIT, DECEIT AND RECEIPT

J. F. Britton

The three words that form the heading of this article are stupendous factors that function both in our moral and our spiritual lives. Conceit and deceit are dynamic and carnal propensities that dominate in the lives of their victims, so that they are led on and on into the realms of destruction. "Receipt" is a profound question that has under considera-

tion the welfare of the soul.

In order that we may grasp mentally the gravity and magnitude of the signification of those three words, it will be necessary to consider them somewhat separately. As we see Conceit arrayed in the church of today, we are forced to the conclusion that Conceit is the mother of pride, arrogance and obduracy. A great man once said, "Sow a thought, and you will reap a habit; sow a habit, and you will reap a character; sow a character, and you will reap a destiny". Oh! the eternal horrors that hang and cluster around the second death, the sowing of the flesh. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death". (Jas. 1:15) Hence, the sad fact that follows: that death is the finished product and the end of Conceit. Solomon, David, Paul, Peter and James, all recognized and spoke of the awfulness of conceit in human hearts and lives. And as it has always been true, as it is true today, that a conceited man or woman is a serious proposition, we are grappling with grave and perplexing questions and problems.

But the most serious chal-

lenge confronting the church today is Conceit and Deceit, those arrogant and hypocritical elements dominating and functioning in the church, that have incapacitated her in her disciplinary virtues. Hence the church finds herself involved in an awful peril, just as it has been prophesied in the New Testament. "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities". (2 Pet. 2:10) "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." (Jude 4, 5 and 8. The reader should read verses 6 and 7.)

We shall now try to look very briefly at the signification of the second word of this article. Jehovah, speaking through the prophet Jeremiah

says, "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9) From this divine description and the divulging of the character of the human heart, no wonder Jesus said, "Those things which proceed out of the mouth come from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." (Matt. 15:18, 19, 20). These carnalities and propensities left without any restrictions or restraint, will jeopardize either state or church. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5) Hence it is absolutely essential for the moral and spiritual welfare of man, that the disciplinary reins of restrictions should be thrown around him.

But Deceit is so deceptive and perfidious, it's like a pest-house, full of the fascinating virus that is so contagious that only through vigilance and prohibitory measures can those carnalities and propensities be suppressed or controlled. It is remarkable to hear many of

our brethren speak in very strong terms against the bootleggers of our country, and demand that they be prosecuted to the extent of the law. But raise a question in reference to the order of the church and her government, and it is wonderful to hear those same brethren cry man-made law. Who made the Prohibition law? The people of this country, and it is also true that the Volstead Act and the Eighteenth Amendment were legislated into our government by men. Why then should our civil laws be observed and our church laws disregarded? And too, when our church ritual is of divine authority. "For he taught them as one having authority, and not as the scribes." (Matt. 7:29)

But as man and woman were first blinded, decoyed and beguiled by that vizard Deceit, so the old arch-fiend is still speaking to his satanic emissaries or agents, enticing them. And thousands of church members are being caressed and lulled to sleep in the lap of Delilah, only to awaken to the sad realization of virtue and spiritual power gone, like Samson of old, who fell a victim to the Philistines through the deceitfulness of a sinful woman. Thus he lost his strength, his eyes, and his life. Oh! how

true, but very sad that, "there is a way which seemeth right unto a man, but the end thereof are the ways of death". (Pro. 14:12) Thus the church has been plunged upon a stormy sea, and is in the midst of great peril. And the momentous question is heard everywhere: "Lord, what shall we do?" Jesus answer the question by saying, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it". (Matt. 7:24-27) In view of those profound and stupendous statements from Jesus, He that never spake as man speaks, "and in whom there is no variableness, neither shadow of turning", the burning question is, Upon which of those two foundations are we building our hopes for eternity? Are we building upon

the sands of Conceit and Deceit, the "teachings and commandments of men, or are we building on the eternal Rock of Ages, Christ Jesus the Son of God?

This leads to the third division of this article. "Receipt" signifies that there has been something received. Paul said unto them, "Have ye received the Holy Spirit since ye believed?" And they said unto him, We have not so much as heard whether there be any Holy Ghost". (Acts 19:2) Appalling indeed, to think there were a lot of folks that had believed, been baptized and received into the church and knew nothing about the Holy Ghost! The very circumstances, the nature and character of the case, show that there was something radically and lamentably wrong here. It is very apparent and goes without saying, that then, as today, there was someone who was not preaching a whole Christ and a full Gospel. Reader, can you conceive of any proximate idea of what it means to have twelve men in the church without the Holy Ghost? But thank God, and bless His Holy Name, those twelve men were converted and baptized into Jesus Christ, and received the Holy Ghost. But from the general trend, and the conditions in

BIBLE MONITOR

Poplar Bluff, Mo., September 1, 1926

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

the church today, we are made to ask the question, "Have you, have I, received the Holy Ghost since we joined the church? Paul says, "Therefore, if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." (2 Cor. 5:17) Because he has been born through the operation of the Holy Ghost into the Kingdom of God. Hence, his "life is hid with Christ in God," (Col. 3:3), and as he has changed his relations from the world to the heavenly kingdom, his "delight is in the law of the Lord." And like Paul, he says, "God forbid that I

should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unnot the world." (Gal. 6:14) And like David, he prays, "Lord, keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer."

—Vienna, Va.

OUR BOYS AND GIRLS

Bro. Kesler suggested that the Monitor family contribute something which will interest our little folks in reading our paper. I feel much interested especially in the dear children, knowing if we desire a better church and nation we must teach the young. Is it not true that unless the lessons which the Bible teaches are learned by the masses of the people, there is no hope for our future church and nation? The Bible is the grandest book ever given us and its lessons learned in the spring-time of life shall never fade.

Dear children, I know you have heard that God made the world. A man could not make

such a world as this. Men make many things to be used, such as your dolls and wagons. Suppose a man were shut in a room which was empty and told to make a doll or wagon for the children, do you suppose he could without something to make them of? But God had nothing to make the world of. He spoke and it was made. Making things of nothing is called "creating". No one can create anything but God. He is called the creator because he made all things. God was six days in creating the world. On the first day, God said, "Let there be light," and there was light. He called the light Day and the darkness Night.

On the second day, God spoke again there was water very high, that water is called clouds. There was also water very low. There was nothing but water to be seen. He filled every place with air, but you all know we cannot see the air.

On the third day, God spoke and the dry land appeared from under the water, and the water ran down into one deep place, and he called the waters seas, and the dry land earth. God spoke and the grass and flowers grew.

On the fourth day, God spoke and the sun and moon and stars were made. He com-

manded the sun to come every morning and go away in the evening. For light at night he made the moon and stars. Did you ever try to count the stars?

On the fifth, God began to make things that are alive. He spoke and the water was filled with fishes, and birds flew in the air.

On the sixth day, God spoke and the beasts came out of the earth. Horses, cows, sheep and all animals as well as all the bugs and bees. He then made a man of dust and breathed into him. The man had a soul as well as a body. He gave this soul that man might think of God. For a helpmate God took of the man's flesh and bone and made a woman. The man he called Adam, and the woman he called Eva. To them he gave all the creatures he had made and blessed Adam and Eve and placed them in the beautiful garden of Eden, and they were to care for the garden. God was pleased with all the things he had made as they were beautiful and the birds and beasts were happy. But best of all were Adam and Eve as they could sing and praise God.

Now on the seventh day God did not make anything, but rested from all the work he had done and called it God's

day. How grateful we should be that God gave us one day to rest and praise Him, and how careful we should be to live this day that we may not grieve our dear Father in Heaven. Many parents do not realize the danger of taking their dear boys and girls to places of worldly amusements, especially on the Lord's day, autos are seen thronging to such places. If any of our good fathers and mothers read these lines we beg you to stop and think and ask yourselves the question, what shall the end be unless we halt and see the danger before too late. May God help us to pray and lead the little ones entrusted to our care aright.

Mrs. C. F. Rush.

SHALL WE RETAIN THE PRAYER VEIL

B. E. Breshears

This is a direct question and one which if submitted to our membership would doubtless be answered in the affirmative by a large majority. It has been answered thus by the committee appointed by the Annual Conference to study the question and report after a year. It has been answered so by the delegates who voted on

the question at the recent conference. Yes, it looks like we as a church were desirous to retain it.

As we face these facts some may think the question is out of place if not absurd. Yet to my mind the question is not settled. With the attitude some are taking it will not "stay put." It is sure to bob up again before long. Why should one conclude thus you may ask? I will tell you.

First: With a good many in the church including not a few who pose as "leaders" in the brotherhood the decisions of Annual Meeting on such like questions are not final. They do not seem to take such decisions very seriously. With those who take this attitude the time to answer such a question in the negative has not arrived. They can return to their home churches and do just as they have done heretofore. Having no convictions as to the prayer veil (or if they do they do not let it be known) they will just drift along with a large part of the members setting it aside. No, they will not preach against it for the present unless indirectly for they are sticklers for "love" and "peace" (?) in the church. Their policy is to have these at any cost even to the cost of

laying aside a scripture principle and the advice of Annual Conference. This means with them to "go with the majority" to keep the peace of course. Such persons are disturbed by any "fault-finders" who will not do this but show an inclination to "contend for the faith" on a principle the church has always stood for.

Second: Quite a number of charges in our practices have been brought about by the same maneuvers as have taken with the prayer veil. It is of course unpleasant to be time after time bringing such matters before our Annual Meetings. There are some who seem to think it waste of time to be concerned with such small questions. It breaks in on the time for the discussion of "education" of "schools" and plans for creating demands for their output. These are the big questions nowadays.

Who then is bringing up such questions and why? They are brought up by loyal members and churches because other members and other churches will not abide by the scripture teaching and the decisions of Annual Meeting. This destroys the "love" and "peace" which is so desirable. It is the cause of disunion. Hence it gets before our conference.

It was not brought there by those who desire a change in the church's interpretation of the prayer veil. They know that if it is just let alone the change will come anyway. But being there it must be disposed of. A committee is thought of and why? Well because somebody thinks our brotherhood needs more light on the subject of the prayer veil. Is that it? Why do we need a committee to study the prayer veil for a year and report? Do we need another committee to study the doctrine of trine immersion for a year and report? If there are not those who are unsettled or lacking conviction that we should retain the prayer covering why all this?

Now the fact is well known that in many congregations the prayer covering is practically set aside and we may as well face the situation as it is. For this reason may we not rightly conclude that this is why there is a desire for a new interpretation to be put upon 1 Cor. 11. Hence the question was put in the hands of this committee. Brethren is not this putting of many questions in the hands of committees a maneuver of the minority to avoid a direct vote of the delegates? It is known that if the committee should give a report favorable to the former practice as was true in

this case the year or two will afford time to create sentiment and possibly secure a wording to more nearly suit the practice of those who no longer respect the scripture teaching as interpreted by the church.

The great wrong in this as I see it is in first setting aside the teaching and scripture principle as we have always understood it and then working for an interpretation to suit such action. It is according to human nature to seek to justify ones own acts. If a body of members sets aside a teaching and practice of the church or if there are ministers who would wink at such action we need not be surprised if it is soon discovered (?) that the teaching is wrong or the method of obeying it. Such members would appear in a more favorable light if they would come out openly and work for the changes they wish while still remaining loyal to the church ruling.

The committee have found just what our brethren found over two hundred years ago. Their report fully accords with the findings of other sincere Bible students who wish to accept and obey the instructions of Paul. The committee is convinced that the Corinthian church was lax in regarding the prayer veil and some were

even contentious about it and that Paul was teaching them what was the universal practice among the churches of God. Many will rejoice at the straight-forward report of this committee and the answer of Annual Meeting while at the same time they will be saddened at thought of the disloyalty of so many who will pay no attention to it.

But a certain writer has found serious fault with the committee's report because they did not point out a **method for making Paul's teaching work in the world as it is at present.** (See a recent Gospel Messenger). We are told that it is for a lack of this **method** that we grope in the dark. It seems our present method will no longer work in some places.

The writer referred to says our present method will no longer work and urges our great need for some other method. The reason he things is the fact that the women of Corinth did not have "a long list of things which the women of our time have taken unto and upon themselves." He is sure that many of these things are to the comfort and credit of the women of our time. Pity is that he left us quite in the dark as to what these things are and why they cannot be worn along with the

prayer veil. Perhaps we should not try to guess what they are or what was in the writer's mind. We know however, by observation of our own and other church people that many women do take unto and upon themselves many things which do not and never will harmonize with the prayer covering. Some of these are fashionable hats of all kinds, sleeveless and skimmed clothing, bobbed hair, jewelry, etc. It is useless to search for a method to make these harmonize with either the prayer veil or the teaching on modesty given in the New Testament for Christian women.

—Omak, Washington.

THE PURPOSE OF OUR WORSHIP

D. W. Hostetler

In Psalms 95:6, we read: "O come, let us worship and bow down to kneel before our maker." This brings us to several things in our worship. We are to come in a humble attitude—to bow down and kneel. It presents the object worshiped—our Maker, God. It presents also the worshiper. The purpose of worship is to make the worshiper conform to the thing worshiped. This is true in Christian worship. The pur-

pose is that we in our worship conform to Christ—that we become like him in mind.

In Philippians 2:5, Paul says, "Let this mind be in you which was also in Christ Jesus." This being true, our thoughts are in harmony with his thoughts. Hear Paul again in 1 Corinthians 2:16, "... But we have the mind of Christ". Now the mind has a great deal to do with our conforming to the object we are worshipping. The mind meditates, works out thoughts and plants them in the heart. When the opportunity comes we carry out the thoughts and intent of the heart. This, then, is or becomes our life. And those who have the Holy Spirit "do mind the things of the Spirit and the Spirit searches all things, yea the deep things of God." If we are in possession of the mind of Christ, it is but Christ thinking with our mind for us. If we allow this, it will keep us out of the pitfalls along the pathway of life. This is conforming to the object worshiped which is God and Christ. This conforming too, makes us first like him in purpose. Like Christ my father worketh hitherto and I work. "I came to do the will of my father," Jesus said. His purpose was not to do his own will, but the will of his Father.

In conforming to Christ, we purpose to do His will, not our own.

In conforming to Christ, we become like him in desire—as new born babes discerning the sincere milk of the word that ye may grow thereby. Jesus said, “Blessed are they that do hunger after righteousness for they shall be filled.” In conforming to Christ in desire we purpose to feed and feast on the things Christ has prepared for us.

By feeding on the word of God, we are partaking of His nature. (II Peter 1:3-4): “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Nature is the sum of qualities and attributes which make a thing what it is, as distinct from others. (Webster) Thus it is plainly seen that in accepting His word and obeying it, we are conforming to Christ—just the opposite of following the lust of the flesh, which is conforming to the world.

Romans 12:2 is direct to the point. I heard a brother at the Annual Conference of the Church of the Brethren say that Paul was writing to the Romans and they were thieves and liars. These two things are what Paul meant that we should not conform to; but whatever the word “world” means is what the great apostle means, and that is any and everything the world does that is wrong and sinful. The Good Book means just a bit more in the text where we are advised to abstain from the appearance of evil. Hence, things, the tendency of which, is to draw us away from the truth comes under Romans 12:2.

Then, too, this text says that we should be transformed by the renewing of our minds. Transform means to change the form of, to change in shape or appearance, to metamorphose. The same word is used in the transfiguration of Christ where it clearly means a change of outward appearance.

In II Corinthians 3:18, we have the work of transformation or conforming to, more clearly stated. “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord. It is even possible to attain to

the fullness of the stature and image and glory of the Son of God. See Ephesians 4:13 and James 1:23-25. Here it is clearly seen that those who look into the perfect law of liberty and continue therein are they who are conforming to Christ and are becoming like him in mind, thought, purpose, de-

sire, nature, and character. And this is fundamentally essential for we are to "shew forth the praise of him who hath called us out of darkness into his marvelous light". In conforming to the world, it is utterly impossible to shew forth this light.

—Bennetts Switch, Indiana.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

HOW TO "EAT" THE WORD

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." (Jer. 15:16).

There is a great difference between "finding" the word of God and "eating" it, and it is the man who eats it who gets the benefit out of it. Eating makes digestion and assimilation possible, and when these functions are normal in their working, the result is health and strength and all the usefulness and joy of living.

But eating comes first, and the eating that counts is that which has taken plenty of time for mastication. You must retain the food in your mouth and get the full taste of it, and let it mingle well with the sali-

va and chew and chew and chew until the least possible amount is left to swallow. The man who does this has learnt one of the greatest secrets of his physical being. He has learnt how to keep well and how to eat almost anything he likes without ill results. Keeping the food in the mouth is the key to it all.

Something like this is true in the higher realm. Usefulness and joy in the spiritual life depend on spiritual health and strength. But these in turn depend on the spiritual nourishment one takes—its kind, its quantity, its condition. The only nourishment for man's soul is the word of God "Desire the sincere milk of the word that ye may grow thereby," is the inspired exhorta-

tion (1 Peter 2:3), and the more you get of it the better, always provided that you can digest and assimilate it.

* * * * *

Here comes the thought of eating again.

It is like holding the food in your mouth. That is how to get the full taste of it. Prayer does in the one case what saliva does in the other. Turning it round and round, thinking of it from this point of view and that, asking questions about it, taking it to your parents, your Sunday-school teacher, your pastor, searching its meaning in a commentary, all these things correspond to the chewing that makes good digestion and assimilation.

Now the only way to hold the word in your mind is to memorize it. It is not hard to do this, and when you begin to see the benefit of it, it becomes a real pleasure. Make the task as easy as possible by taking a small portion at a time.

Don't "bolt" your food. In other words, while you are a beginner let the passage of Scripture be so small that it may be readily recalled several times during the busy day. And see that you do recall it, that is the point. Master your will in the matter until it obeys you almost automatically and you are able to recall the Scripture

without effort. You will be surprised how soon you will be able to do this, and it will mean so much to you. It will be better than counting the bank notes you have been hoarding up somewhere, or tasting a sweet morsel hidden away, or conversing with a friend whom you love very much.

The other morning at family prayers I read this verse in Proverbs 18:10, "The name of the Lord is a strong tower, the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office, I kept "eating" it, turning it over and over, and getting such a sweet taste out of it, and such a sense of strength and spiritual satisfaction.

* * * * *

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." And this is why I urge every Christian to memorize a portion of the word of God every day. It gives his soul something to feed upon, and the more he feeds upon, and digests and assimilates it, the greater is his spiritual strength and joy and power and fruitfulness in

the Lord.

Let me illustrate this. The next day after my experience with Proverbs 18:10, I was at a prayer meeting, and being suddenly called upon to give a word of exhortation, I had an opportunity to pass on that verse to three or four hundred other people. And to how many more will they pass it on? They were all Bible students preparing for Christian work in the uttermost parts of the earth. Can you compute the number of souls to whom they may pass it on in a lifetime, and who in turn may pass it on and on and on while the age lasts! And all because of that one little bite of truth I got that morning, and because I held it long enough to chew it well! Memorize the Bible if you want to be blessed and become a blessing.

—From a tract by James M. Gray, President Moody Bible Institute. Copy of complete tract sent in application.

Rare Copies of the Bible.

Last year a book dealer in New York was quoted in the newspapers concerning a Bible that had been in the possession of Martin Luther, and had his name on the flyleaf and many notes in his handwriting on its pages. He thought it the most valuable Bible in the world,

and, while it was not for sale, he predicted that if it ever were put on the market it would bring the highest price ever paid for a book. He ventured to guess that as much as \$70,000 would be paid for it. It is interesting to recall this estimate in view of the sale on February 15th, of the Melk copy of the Gutenberg Bible by auction in New York for \$106,000. This volume is one of the first printed with movable type, is reported in peculiarly good condition, and is in Latin. It was the property of the Benedictine monastery in Melk, Austria, for many centuries. The price paid for it is the highest in history, though perhaps, considering the relative value of the dollar now and in 1911, the \$50,000 paid then by Henry E. Huntingdon for the Gutenberg Bible from the Robert Hoe library was relatively higher.—Bible Society Record.

“OUR MONTHLY TEXTS”

for the year just closing have been carefully selected. I would suggest that we review them, make each one a subject for meditation. For our convenience references are herewith given: Oct., Matt. 4:23; Nov., Matt. 24:35; Dec., Luke 2:14; Jan., Jno. 20:31; Feb., Gen. 1:1; Mar., Gen. 12:1; Apr.,

Ex. 20:1; May, Lev. 6:13; June, Ex. 13:21; July, Deut. 5:1; Aug., Deut. 32:7; Sept., Josh. 1:8.

**Deuteronomy—A Written
Exercise.**
(Optional)

1. Give references to three or more texts under each of these three heads: Hear, Remember, Obey.

2. Quote in full one text under each head.

3. Quote one text referring to teaching.

4. Give reference to one or more texts quoted in the New Testament.

5. What benefit may be derived from the reading of this book?

JOIN our Three-Year Bible Reading Circle and invite others to join.

**THE PARABLE OF THE
TARES**

L. I. Moss

The parable is set forth in Matt. 13:24-30.

The man sowed good seed in his field, while men slept, his enemy comes and sows tares among the wheat, and goes away.

The seed grows, both kinds

come forth. When it begins to bear fruit then it is discovered there are two kinds of plants.

These plants may look much alike, and no difference may have been noticed until the fruit appeared.

The servants come to the man and ask him if he did not sow good seed and wonder how the tares got there.

He answered, "an enemy hath done this". They then ask if they should gather these tares up, but he says, "Nay, but let both grow together until the harvest. Then I will tell my reapers to gather the tares and burn them, but gather the wheat into my barn."

Many people are teaching from this parable, the church has no right to expel any one from the church and has no right to enforce discipline. They say let them all go until the harvest.

This is one of the causes of the church becoming corrupt, and full of innovations. Now let us look at the explanations Jesus gives to this parable. (Matt. 13:36-43). The disciples ask him to explain this parable.

First the person who sowed the good seed is the son of man.

Second, The field is THE WORLD, not the church.

Third, the good seed is the

sons of the kingdom.

This represents the church, they are in the world.

Fourth, The tares are the sons of the evil one. They are both in the field, the world.

Fifth, The devil sowed the tares. The devil sowed his seed in the world. Jesus sowed the good seed.

Sixth, The harvest is the end of the world. Jesus said let both grow together until the end of the world.

Then the reapers will gather both.

The field, the world; both move right on, the church and the wicked together in the field until this time.

Just in harmony with the prayer of Jesus in John 17, when he prayed for his people, that God would not take them out of the world, but keep them from the evil of the world.

This parable does not in any way prevent the church from enforcing discipline to keep her ranks pure, and setting out such as are determined to live in sin and folly. Just read 1 Cor. 6:2-6; also 1 Cor. 5:9-13. Here the apostle tells us to put away that wicked one from amongst us.

My prayer is the Dunkard Brethren will remain clear of the teaching being broadcasted on this parable against discipline, and will recognize God

expects his church to stand out opposed to all sin and corruption.

—Fayette, Ohio.

WORKING TOGETHER WITH GOD

T. S. Fike

“We are laborers together with God” (1 Cor. 3:9.)

God is a worker, not an idler. Jesus said, “My Father worketh hitherto and I work.” It is evident therefore that God’s children are not only workers but work together. Yes more with God. It is not enough to know that we are working together, we must know that we are working together with God. Cora, Dathon and Ariram with two hundred and fifty men of renown were working together, but not with God, and it was a sad day for them. They have not done since. The city of Jerusalem was leagued together, cooperating together in the most heinous crime the world has ever known to crucify the innocent Son of God. Even Jesus wept over their awful doom, and at a later date there were above fifty in the same city bound under a heavy oath that they would neither eat nor sleep but secretly work together until they had killed Paul, but they were working

together against God. Annanias and Sapphira worked together but not with God and the results were fatal. The whiskey interests, moonshiners and distillers and some of the public press are working together with might and main but not with God. One of Lincoln's generals during the gloomy siege of the rebellion, said, "I hope the Lord is on OUR SIDE," but Lincoln immediately replied, "I hope we are on the LORD'S SIDE." Too many of us have sides of our own preference and instead of getting on the Lord's side, we expect the Lord to be on OUR SIDE. This spirit has been too painfully evident in our local councils, District and Annual Conferences for the past fifteen years, trying to out vote the other side, instead of sincerely seeking to know and be on the Lord's side, and the sad results are all too painfully evident in the confused and divided sentiment of our beloved brotherhood. This spirit of canvassing and electioneering with a view of outvoting the other side, may be admitted in politics, but it has no place in Christianity. Christ and his children walk by the same rule, mind and speak the same thing.

Christ and his children work together. They are not trying to out vote the opposing side.

They know that "Strait is the gate and narrow the way that leadeth unto life and few there be that find it." While "wide is the gate and broad is the way that leads to destruction and many go in there at," brethren let us remind you that anything short of unanimity of sentiment is questionable and should be avoided. Better not vote unless there is at least a reasonable harmony of sentiment.

"Behold how good and how pleasant it is for brethren to dwell in unity." "Mark them that cause divisions and offenses among you contrary to the doctrine which ye have been taught and avoid them." What a sad harvest we are reaping from the "seed of discord" that has been sown among us by this spirit of outvoting regardless of the fact that it has been brought about by teaching doctrines contrary to what our fathers and we were taught. There is science in working together. A span of horses, husband and wife, parents and children, Christ and his children..

It is an abstract truth that we grow as we work. If we work to do, and be and look like the world we grow that way. The more we become like the world the more unlike Christ we become.

—Thurmont, Maryland.

BIBLE MONITOR

VOL. IV.

September 15, 1926.

NO. 18.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LEADERSHIP AND LEADERS

We hear much about leadership and leaders these days, and much we hear is wise and some we hear is other-wise, and it takes a discerning ear to make proper distinctions and to draw proper conclusions.

That leadership is needed and leaders, a necessity, must be apparent to all thinking people who are interested in the welfare of themselves and their fellow men. The type of this leadership and of these leaders also, is a matter of concern.

The great mass of the people do little constructive thinking. To the average citizen the affairs of his immediate vicinity, and the news of his community just about covers his range of thought and interest. To many church folk the status of the work and the condition of the church in their community just about embrace their interest and cover their range of thinking. This condition of things

renders leadership and leaders necessary to the awakening of interest and concern for the welfare and success of related groups of church people engaged in similar church activities.

By wise leadership on the part of consecrated leaders, these groups may be so coordinated and combined as to promote the interest and well being of all the related groups, and the success of enterprises of general interest will be greatly enhanced. So that leadership is not to be decried but rather encouraged that the prosperity and growth of the kingdom may be increased.

Along about the advent or coming of our colleges, some of our prominent men conceived the idea that to make the schools a success they must contrive to induce our people to furnish the pupils and the means to run the schools, and having these the next thing was to furnish a market for their output. This called for

openings where this product could be sold at attractive prices. Hence the introduction of the salaried (hireling) ministry, Vacation Bible Schools, Summer pastorates, etc.

This idea, thus conceived, these same men "got a vision" so they claimed, and forthwith set to work to instill this vision (?) into the mind of unsuspecting brethren and by the use of catchy phrases as "Christian education," "saving our children to the church" "we need leadership", etc., succeeded extremely well in securing the objects sought.

Now that this idea, miscalled vision, has materialized, and the goods, on hand, the next thing is the upkeep and perpetuation of the scheme. Hence the masterly effort to enforce tithing and magnify stewardship, find a market for the output of the schools.

The next idea miscalled vision to be urged, is the need of leadership especially young leadership. The churches being slow to get this vision (?) some means must be contrived to wake up the slumbering (?) churches, and inactive (?) elders who must be replaced by young life at whatever cost.

This called for ministerial boards, a second idea called vision. So the boards came and with them the shelving of men

active and efficient in the ministry, that an opening may be had for inexperienced novitiates in fulfillment of inducements held out to secure material out of which to make such product.

With the introduction of this young leadership "trained for leadership," came the introduction of innovations, - evidently encouraged and used in the training that brought division and dissension in the church. And now those who can not conscientiously fall in line and foster, and encourage, much less partake with those who do, are ostracised, set at naught and placed under the ban.

It is passing strange our people were so slow to see and comprehend all this great scheme, called vision, and even now many seem not to be able to realize the situation and so continue to trail along being blindly lead to uphold and encourage wrongs in the church and those responsible for their introduction. "The blind leading the blind", unmindful of the awful results that must inevitably follow.

"Watchman, what of the night? what of the night?" Brethren, will you not heed the warning? Will you not consider? Will you still cling to the drifting old ship? Do you not see the danger ahead? Will

you not escape for your life?

Do you love an apostatized church better than your Lord, the truth and the right? Then "come out of her my people and be sepaarte."

THE SITUATION NOW

From time to time we have been trying to keep our people posted on the real conditions in our Brotherhood, and especially to note the prevailing tendency to drift into worldliness, and to depart from former usages and practices of the church, which caused division of sentiment amongst us and threatened to disrupt the church.

This division of sentiment is mainly between the laity and the leaders. Gradually our leaders have succeeded in putting over programs and schemes by which these innovations and departures have been, one by one, imposed on our unsuspecting laity until the polity of the church has undergone a radical change and its identity is almost entirely lost.

Efforts have been made to open the eyes of our laity to the real situation. But recent developments most clearly disclose the facts in the case and show the attitude of our leaders toward the evils in the church which have caused

much anxiety and grief to our laity and many of our loyal and faithful elders and ministers and developed this divided sentiment amongst us, and alienated affections and now threaten dissolution.

In July, the Ministerial Board of Eastern Pa. sent a circular letter to the "Monitor" and a number of its supporters. This letter was printed in "Gospel Messenger" Aug. 7, under the head of "Some Wise Counsel." A reply was made to this letter and permission asked to print their letter with the reply in the "Monitor," but permission was not granted. The reply was then sent to the "Messenger", but the "Messenger" refused to print it. It was felt that as the letter had been printed in the "Messenger" the reply should be given space also.

On Aug. 26, "the elders and ministers of Eastern and Southern Pennsylvania, assembled at Elizabethtown, Pa., and took into careful and prayerful consideration the matter of the recent forming of a new organization known as the "Dunkard Brethren", as well as the paper framed by the Ministerial Board of Eastern, Pa." with this conclusion, "We heartily endorse the position of the Eastern Pa. Ministerial Board against division.

and appeal to all our brethren and sisters to remain loyal to the church; and urge that our elders and ministers be faithful to the vows taken at their installation and ordination.”

Just how many of those elders and ministers voted for this “resolution”; we are not told, but the attitude of the main leaders in those two districts to the evils in the church that are the direct cause of the disturbed conditions amongst us, is clearly shown to be in sympathy with those evils; because they oppose those who are trying to rid the church of them, and make no effort themselves to do so. For if they are not in sympathy with those evils, it would seem they would “heartily endorse” those who are trying to cleanse the church of them and gladly join them in an effort to do so.

What then is the situation now? Simply this: The leaders of the Church of the Berthren in those two districts, who have hitherto been considered loyal, have now disclosed their real attitude, which is found to be loyalty to the church with all the evils in it, for their “resolution” appeals for loyalty to the church without any protest against the evils in it. This “resolution” shows those elders to be in sympathy with, or to have no serious objec-

tions, at least, to a commercialized ministry in the form of hireling pastors, musical instruments in the house of God, suppers, games, and plays bordering on the theatrical, in which the people “eat and drink and rise up to play.” lodge membership, wearing of hats by sisters, jewelry and fashionable attire, discarding of the prayer veil and the Lord’s prayer, with the kneeling posture in prayer, etc., etc., all of which are known to exist and to be tolerated in the church with no effort on the part of the leaders to remove them or to prevent their continued introduction and practice.

Such, then, being the situation, we are made to wonder how in the name of reason and consistency the faithful can be content to be loyal to the church as it is today, or how they can hope for the situation to be changed for the better under the present leadership.

DESIGN OR CHANCE?

Our great reason for coming back so often to the evolution theory is that it seems to us to strike at the root of our faith. Did the universe have a creator, or did it just happen to come into existence? We believe it had a creator, who was

no other than our Lord.

We find a universe governed by immutable laws, and on one of the small bodies of that universe we find man. He is endowed with a brain, a mind, which we call and which is wonderful. Take the two and consider them. Did the universe just happen? The movements of the heavenly bodies are so regular that astronomers can tell just where each was long ago, and just where each will be at any given time in the future. Doesn't it seem just a little bit too much to ask us to believe that there was no intelligent Creator behind all this?

And then there is man. Sometimes we are made to wonder what he will do in the future, and especially so when we look back upon what he has accomplished in the past half century. Is it reasonable to ask us to believe that all this mental power came into existence without an intelligent Creator behind it? We cannot believe any such stuff as that.

Back of nature there was and is an all-powerful God, and that same God was and is back of man. How much more reasonable it is to say that "in the beginning God created the heavens and the earth," and that later he created man in his own image and likeness. Nothing but an all-wise God

could have created man with his wonderful capabilities.

Back of life there must be the power to create life; back of the human brain there must be a divine brain; and it must be as far above the man's brain as the man's brain is above the things which he has invented and discovered. But with all his powers, man has never yet created life; he can transmit it, pass it on from generation to generation, but he has never created it and never will create it, for that is an act of which only divine power is capable. Men are not the equals of their Creator, and all their efforts to supplant him must end in their own everlasting undoing.

It is as a great philosopher of last century said. "The whole course of nature becomes intelligible only by supposing the co-working of God, who alone carries forward the reciprocal action of the different parts of the whole." We want, we need, we feel that we must have, a definite anchorage, and nothing less than the God who has been revealed to us will satisfy this need. And if we refuse to accept the God of revelation, to what can we go? We should have to ask ourselves each day the question which Peter asked our Lord: "To whom shall we go?

thou hast the words of eternal life."

We are not ready to accept in the place of the God whom we have known any hypothetical god. Hypotheses are all right in their place, but they are decidedly out of place if their authors presume to use them to set aside with them the God we have known and have us accept in his stead a god of whom neither these men nor we know anything, and who probably has no existence. We feel that we shall be happier and safer if we continue to place our faith in the Revealed Word rather than in some abstract creation of man, of which we can never hope to know anything in this world.

Evolution is all right in some respects. We know that God will evolve a saint for a sinner if the sinner will give him a chance. We have seen it done many, many times in our life. And, best of all, we have felt the regenerating power in our own life. Why should we cast off our faith, which has stood the trials of life, and at this late date accept the creation of some man as our god?

No one can deny that there are great diversities in the same species, and we do not seek to deny it. The great thing with us is that there should be so much effort put

forth by so-called Christian people to do away with the God whom they have so long professed to worship, and to set up in his stead a force of which we know, and can know, nothing.

The races of men differ widely in a number of respects; but that, of itself, does not say that they originally came from different stock. There has been much evolution in the human family, but it seems to us that there has been more devolution. It is infinitely easier for a man to make a beast of himself than for a beast to make a man of itself. The beast acts according to its nature, while man so often fails to hold to the plane on which he began his life. And this applies to man's dealing with all his faculties, physical, mental, spiritual.

We would not detract an iota from the wonderful work that scientists have done and are doing in the world; neither would we have them deprive us of the good we have so long enjoyed before we are told of something at least as good, which they have utterly failed to do hitherto.

So far as we have been able to learn, these men who wish to dethrone God and put their own idea in his place, have nothing half so good to offer

us as we know that our God has in reservation for those who love and faithfully serve him in this world. Then why should we change our faith? Isn't it foolish to cast off what has so often proved reliable in order to accept something of which we know, and can know, nothing? It seems to us that way, and we shall hold fast what we have.

A number of subscriptions expire with this issue. See if yours is one and if so renew at once. Our list is growing encouragingly. It's increase depends on each one of us. Let us face the fact and do our duty.

SOME OBJECTIONS WE HAVE HEARD

Glenn Cripe

There are those who bemoan the sad condition of the Church of the Brethren, yet they do not want to separate and reorganize for a greater effort in Christ's name. Some think that the new organization would be too small to do much good. Others have relatives and friends who would not go with them. Still others would have to leave their old church buildings. Some think that God does not sanction di-

vision, I would rather call it separation.

Let us look into these things.

To those that think that the organization would be too small. We would have you look at Christ, at first his followers were few in number but from that small number it has grown until it is known in all lands. And then there was Alexander Mack and the seven over in Germany, they were small in number but from that start there grew the Dunkard people. God was with them. To stay in the old organization is to have a millstone about your neck you teach one thing and some one else teaches the opposite, one congregation tries to live by the gospel and the others place all the hindrance in it's way that they can, you try to practice christianity and your influence is set at nought because you belong to the same organization that others do who practice different; here numbers become a hinderance.

To those who have relatives and friends that would not go with them, let us hear Christ on this matter. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit ever-

lasting life." Matt. 19:29. Your friends and relatives can not give you everlasting life, it is only Christ that can do that. It may be that you will have to forsake friends someone, or something to obtain eternal life.

Some would have to leave church buildings that they have worshiped in for many long years, buildings that they have helped build and remodel until they are like old friends that they know all about. But consider that a church house will save no one. There is a time coming when the earth shall melt with fervent heat then where shall all these things be. There is a time coming when we shall be compelled by higher power to part with the buildings we have laboured in and the buildings that we have loved, then what good will they do us. They that will not separate because of fear of losing buildings may be like the man who was invited to the wedding feast but who had bought a piece of land and must go and see it, possibly they will miss the feast.

We have heard some say that God does not sanction division, and we have heard scripture quoted to try to prove it. Frankly, I could not

see the connection between the scriptures quoted and the subject under discussion. There plenty of scripture that can be quoted to show that God's people are to be separate people. Let us read a few. "Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:5; "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received from us." 2 Thes. 3:6. Notice the scripture says withdraw and that is just what the brethren are doing. Also read 2 John 8-11.

Now let all the faithful brethren withdraw as commanded in the scripture and they shall presently see the re-organized church grow, for the same gospel that had power in the past has in no wise lost it.

—Goshen, Ind.

If you happen to get the "Monitor" and did not subscribe, that means you have an unknown friend who is interested in you but doesn't wish to sound a trumpet, but prefers not to "let his left hand know what his right hand doeth."

CHRIST'S CHURCH

By J. A. Leckron

What would Christ say or do if he would come to earth in person as he did when he was in his ministry and find conditions existing as they are at this present time? Do you think he would be well pleased to find things in confusion as it is at present? I think not. I think he would say to us as he did to the Church at Laodicea, Rev. 3-15. Dear reader, please read Rev. 5, and compare the churches then and then see how they compare now at this present stage. Oh that people would wake up to their sense of duty and read for themselves, for this is the command in the word, Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me. Too many people get ordinances and commands confused, too many think they can obey the ordinances and let the commands go. Did you ever stop to think how many commands there are in the word? Well it would surprise you if you would just sit down and take the word and search out every command in it for all of us to obey. The way some people in the church act and dress it seems that

they don't think 1 John 2-15, 16, 17 is a command, where it plainly says, Love not the world, neither the things that are in the world, if any man love the world, the love of the father is not in him. It seems strange that we all cannot see this command alike and obey it the same. But some one will say you put too much stress on the dress question, well let's see and use a little good common sense. When we get sick, what part of the body do we pay the most attention to, the well part or the diseased part, and any one who knows anything will say, they would put the most stress or care on the part that was diseased, or the part that needed attention. Well then, how is the church today? Is it as it was 20 or more years ago? I think the most of us will say it has grown so worldly that the church has almost lost its identity. Is it not reasonable then for us that are faithful to the commands to put the most stress on the point or thing that the church is weak in in order to help in some way to make it strong and powerful against the power of Satan? If Christ should come today I think he would say what you will find in a clipping I selected, written by Jas. G. Clark, entitled,

If Christ Should Come Today.

I have come, and the world
shall be shaken

Like a reed at the touch of my
rod,

And the kingdoms of time
shall waken

To the voice and summons of
God.

No more through the din of the
ages

Shall warnings and chidings
divine,

From the lips of my prophets
and sages,

Be trampled like pearls before
swine.

Ye have stolen my lands and
my cattle,

Ye have kept back from labor
its meed,

Ye have challenged the outcast
to battle,

When they plead at your feet
in their need,

And when clamor and hunger
grew louder,

And the multitude prayed to
be fed,

Ye have answered with prisons
or powder,

The cries of your brethren for
bread.

I turn from your altars and
arches,

And the mocking of steeples
and domes,

To join in the long, weary

marches

Of the ones ye have robbed of
their homes.

I share in the sorrows and
crosses

Of the naked, the hungry and
cold,

And dearer-to me are their
losses

Than your gains and your
idols of gold.

I will wither the might of the
spoiler,

I will laugh at your dungeons
and locks,

The tyrant shall yield to the
toiler,

And your judges shall eat
grass like an ox,

For the prayers of the poor
have ascended

To be written in lightnings on
high,

And the wails of your captives
have blended

With the bolts that must leap
from the sky.

The thrones of your kings
shall be shattered,

And the prisoner and serf shall
go free,

I will harvest from seed that I
scattered

On the borders of blue Galilee.

For I come not alone as a
stranger,

Lo, My reapers shall sing
through the night,

Till the star that stood over

the manger
Shall cover the world with its
light.

The foregoing expresses my thoughts on what Christ would say if he would come to earth today, so let us that are loyal to his cause, continue to pray that we will be like the church at Philadelphia of old, just read how he loved them, and notice what power he gave them, that those of the synagogue of Satan should fall down and worship at the feet of those that were faithful. Let's look around and see if we can find any church that reminds us of the church at Philadelphia, yes, I think I can hear a good many say, The West Fulton church. And we have a right to think so too, for they are going out from that church and trying to help others that are weak and possibly luke warm. Dear reader, if you want to be built up in spiritual things, and get that inspiration which is elevating, just go to the West Fulton church, near Wauseon, Ohio, or to Bryan, Ohio, where Bro. Clyde Miller and others are carrying on the good work in their homes, then you might go to

the Plevna church, near Greentown, Ind., where the faithful hold balance of power and are pushing the good work along, now you that are not organized yet I would suggest you go to all the places named and help all you can. We are not organized yet at Anderson, Ind., but hope to be soon, not many of us here, pray for us that we may stand firm and that we may soon be organized in a strong working body. Satan got his work in on this church so much so that he has the majority of the flock going with him, and that's always the result when the elder of the flock wants to carry the world on one shoulder and the church on the other.

Oh, for a cleansing of the church that we may be clean, that the outside world may have no just cause to point their finger at the church and say some of its members are not as clean as they.

Oh, for more young sisters like sister Montgomery of Ankneytown, O. May she so continue to live that her influence may be felt far and wide. We ask an interest in your prayers for the Anderson Church.

—Anderson, Ind.

BIBLE MONITOR

Poplar Bluff, Mo., September 15, 1926.

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

Your editor just closed a very fine meeting in the Kashaskia church, Ill. Never had better attention anywhere. Four young souls signified their desire to walk with the people of God and unite the church.

DRESSITIS

Cyrus Wallick

Dressitis is not a new disease. The prophet Isaiah, 700 years before Christ, noted some of the symptoms in the tinkling ornaments, chains and bracelets, earrings and nose jewels, round tires like the moon, changeable suits of ap-

parel, etc. (Isa. 3:18-23). Of late years it has become alarmingly prevalent, even among some who heretofore had shown but little if any symptoms, and were supposed to be immune. It is epidemic, contagious and liable to become chronic. It has a weakening effect upon the spiritual system, causes chilliness and loss of appetite.

It can be cured by the Great Physician (Psa. 103:3, Isa. 33:24; Jer. 17:14); but the patient must do his part (Num. 21:8, 9; 2 Ki. 5:10; Rev. 3:18). One peculiarity of this disease is that the subject may be badly afflicted and yet unaware of his real condition (Rev. 3:17). For the prevention, treatment and cure of this and other diseases see the great book of health (Psa. 51:10; Matt. 10:38; 16:24; Mark 8:34; Luke 9:23, 14:27; Rom. 6:4-6, 11, 12, 13, 1, 2; 2 Cor. 5:17; Gal. 2:20; Eph. 4:23, 24; Col. 3:1, 10; Jas. 3:27, 4:4; 1 Jno. 3:9; 1 Jno. 3:9, 5:17-19).

Reader, brother or sister, have you been infected by this disease? If so, let me exhort you, seek to be cured; ponder well the passages referred to from the great book of health. Ask the Lord to create within you a clean heart that you may become a new creature, unspotted from the world. Is

plain dressing a cross? Bear it for Jesus' sake, for the sake of your influence, and for the sake of your soul's salvation. Remember your solemn baptismal vows—vows that you must meet at the Judgment Day—and resolve that by the help of God you will henceforth walk in newness of life, that you will put off the old man and put on the new man. Present your body a living sacrifice, without blemish, without the vain and foolish trippings of a diseased world. Keep your eyes fixed heavenward; set your affection on things above. And O how sad it would be if in that great day you fail to pass inspection because of contamination by the diseases of an ungodly world, and to be denied entrance with the pure and sanctified through the pearly gates into the Holy City. The matter lies with you; wash and be clean; look and live.

—Cerro Gordo, Ill.

A PROTESTANT CHURCH PART I

Chas. Noble Stutsman

The word "Protestant" has usually been associated in our thoughts with the idea of "Anti-Catholic"; but this is an altogether too narrow and

quite insufficient meaning. The verb "protest", from which Protestant is derived, means "to assert, to affirm, to declare or profess." Notice that these are positive expressions, and presume an attitude of aggression, as the affirmative in a debate, instead of inaction or merely negation. There is a possibility of our becoming so much "negative", while we think we are protesting against the other's error, that we become really negative in the mathematical sense, i. e. a minus quantity.

Again, the noun "protest" means "a solemn declaration of opinion or dissent." Note the force of the expression "dissent," which implies a minority, or a numerically weaker group. And, truly, we find that the protest is usually by a minority, else it would not be called a "protest," but a "rule".

What, then, is that "declaration of dissent," which the true Protestant Church is to affirm and declare? For it needs no argument to convince us that the true church has such a task in its relation to the world about it, even if Jesus had not specifically inferred this, in Matt. 16:18, by His use of the word "prevail" which presumes a struggle or an attempt at conquest. But

the Apostle John also emphasizes our need of a firm conviction and a declaration when, in I. Jno. 2:15-17, he says, "If any man love the world, the love of the Father is not in him." He knew that in Confession before men we have our best aid to faith and fidelity to the Father and the Son.

When, therefore, the world and those people "conformed to this world" (Rom. 12:2) advocate retaliation or the law (?) of "an eye for an eye", the child of God protests, "No! Not so!" However, he does not stop at that, but continues to affirm, as per Matt. 5:39, "Whosoever shall smite thee on thy right cheek, turn to him the other also." He proves by his readiness with an answer that he is drilled in Biblical "preparedness", in which the Apostle Peter wished him to be proficient, and advised, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." (1 Pet. 3:15).

The true Protestant does not simply discountenance dishonesty and chicanery, but he affirms honesty and integrity in both word and deed, as per Rom. 12:17 and 1 Pet. 2:12. And in this connection, let me ask whether you ever heard any one advocate the doctrine,

"What people don't know, won't hurt them any?" Brethren, be not slow to affirm that honesty includes truthfulness, and that to deliberately conceal truth is the same sin as to promote falsehood. It is by this fact that the child of God is prohibited from ever becoming affiliated with any lodge or "order", where, at his initiation, he must pledge himself "to forever conceal and never reveal" the things he may thereafter learn therein. For, as Lev. 5:4-5 teaches, he is then guilty in "one of two" so long as he keeps that pledge since he either learns things evil, which it is criminal for him to help conceal from the proper corrective authorities, or he learns things good, which he has no right to selfishly deny to his fellowmen, and so keep them from the enjoyment of its benefits.

HEAR

J. F. Britton

Hearing is one of the five senses, or faculties that enables one to receive or acquire knowledge. And as man has been created with what is known and recognized as a volitional faculty that enthrones man as a free moral agent. Hence man becomes responsi-

ble for his hearing as well as his actions. "Wherefore, as the holy ghost saith, today if ye will hear his voice, harden not your hearts, as in the provocation in the wilderness. When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation and said, They do always err in their hearts; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today: lest any of you be hardened through the deceitfulness of sin." He. 3:7-13. Appalling and awful record of that special divinely favored people of God. All because they neglected to hear and heed the word of God. "Now these things were our examples, to the intent, we should not lust after evil things as they also lusted." 1 Co. 10:6. The reader should read verses 7, 9 and 10. The 11th verse reads as follows, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Because the world

is vibrating and echoing with every conceivable heretical modernism. Shall we harden our hearts and refuse to hear the voice of God? And go into a Christless eternity? As we are created with the faculty of hearing our future weal or woe will depend on how we hear, and what we hear. Jesus said, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." John 8:47. In this text Jesus speaks of those who hear God's word, and of those who do not hear his word. In Jno. 10:27, Jesus says, "My sheep hear my voice and I know them, and they follow me." Because they know their shepherd. Paul says, "Faith cometh by hearing, and hearing by the word of God." Ro. 10:17. So we see that salvation comes through hearing the word of God. Jehovah spoke upon the mount of transfiguration and said, "This is my beloved son, in whom I am well pleased; hear ye him." Matt. 17:5

And Peter directed by the holy spirit reiterates and rehearses a prophesy in reference to Jesus, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall

come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:22, 23.

Reader, hear is life or death. Will we listen and heed the teaching of Jesus and live? Or refuse to hear and harden our hearts and go into a Christless eternity? "Take heed what ye hear, with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given." Mar. 4: 24. And Jesus said, "And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:17. But with no disciplinary authority, what good would it be to tell it the church? No wonder the Lord spake to Israel and said, "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. Paul surely did recognize the essentiality when he said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:16. Thus we see that hearing that inspires and leads to willing obedience to the

teaching of God's word is both essential and indispensable to an acceptable service to God. "Hear therefore, O Israel and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:3, 4. In answer to the lawyer's question about the first and greatest command, "Jesus answered him, the first of all the commandments is Hear O Israel; the Lord our God is one; and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; this is the first commandment." Mar. 12:29, 30.

We see in this scripture as well as in other scriptures that hearing is a pre-requisite to service. "Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5:17. No wonder that the king of Nineveh went down in sackcloth and ashes, and repented with his people, when he heard the burning message sent to him from God. And in his apocalyptic vision, John said, "I was in the spirit on

the Lord's day, and heard, be-
hind me a great voice, as of
a trumpet, saying I am Alpha
and Omega, the first and the
last: and what thou seest write
in a book, and send it unto the
seven churches which are in
Asia." Rev. 1:10, 11. "He
that hath an ear, let him hear
what the spirit saith unto the
churches; to him that over-
cometh, will I give to eat of
the tree of life, which is in the
midst of the paradise of God."
Rev. 2:7. Hence it goes with
out saying, in order to be wor-
thy of entering into the cele-
stial city of the home of the
redeemed.

We must hear, heed and
"observe all things whatso-
ever" Jesus has commanded
us." Mat. 28:20. It stands to
reason then dear reader, our
only assurance of heaven is
through our hearing, heeding
and observing the teaching of
Christ and the church, "which
is the ground and pillow of the
truth. O thou great jehovah
help us to hear and do thy
will. O blessed Jesus help us
to believe thy eternal truths,
and through thy holy spirit
teach us to love thy kingdom
and its holy services.

And so abides hearing, heed-
ing and service.

—Vienna, Va.

HAS THE CHURCH FAILED

—Joseph Swihart

We notice in messenger
March 27, 1926, No. 13, page
194, with heading "Has The
Church Failed," in which the
writer says, "some times we
hear expressions to the effect
that the church has lost out,"
"we are side tracked," "there
is no use trying," and other
expressions of like import
which he seems to think is not
altogether true, as he plainly
states that the church as a
body has not lost out, but
makes no attempt to support
his veiws. While on the other
hand our conviction is that she
has lost out and weakened be-
yond her power to recover.

We now mention a few
things trusting that the reader
who is honest with himself and
with God can see that the
church has failed in many re-
spects. The wearing of the
hat, the wearing of gold and
the bobbed hair, taking part
in worldly games and plays.

Well some one said, "that is
only individually."

Well what is the church but
a body of individuals who pro-
fess to believe in Christ, and
acknowledge him to be their
savior?

Then again some say those
things have always been, the
church has its ups and downs.

this is all true, but that is no reason why the church should sit in silence, oblige ourselves to hold our peace, keep still and say nothing; just let come what will. That is about the meaning of the word, and that is what many are doing now.

Conference ruling ignored in some cases it would seem the only way out would be to petition annual conference to recognize their disloyalty.

As a church we have failed at least in part, too many evils are being tolerated, the act of tolerating the allowance of that which is not wholly approved, the allowance of religious opinions and modes of worship contrary to the old established church. My dear brother further states that he loves the church of the brethren for many reasons; first, because she has never ask me to do anything contrary to my conscience, that may be true, but since conscience is not a safe guide we must look elsewhere for safety. I well remember in making the annual visit and when finding members not in harmony the visit was withheld for the time being and the case reported to the church. Just now my heart is heavy when I think of some of the god old deacon brethren

with whom we have labored that are now waiting their reward.

But things are different. We are expected to make the visit, report all in harmony and in good standing, no matter how far they have departed from the primitive faith. Sisters with bobbed hair, dressed in all worldliness, members advocating almost any kind of doctrine.

I now have in mind a Baptist minister who came to the church of the brethren who was at once admitted to the pulpit as a minister not chosen by the church, neither installed into office. Sisters with bobbed hair serving as delegates to annual conference leading men of the church advocating instrumental music in the worship of God. It is only natural to want to be like other people or like the nations around us.

To drift with the tide and to move with the crowd, "Enter ye in at the straight gate for wide is the gate and broad is the way that leadeth to destruction and many there be which go in there at." (Matthew 7:13).

The devil expects, when God closes the scenes of this world to go down into the bottom-

most pit of hell with a majority, This is a hard saying, but nevertheless true. Dear Monitor readers, let us line upon

the wall with the sword girded by our side, God shall fight for us (Nehemiah 4:20).

—Chief, Mich.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK. CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

Our Monthly Text

But ye shall receive power, after that the holy ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

Scripture references:

The Holy Spirit.

Gen. 1:2 At the creation—"moved upon the face of the waters."

Zech. 4:6 not by might nor by power, but my spirit.

Matt 3:11 Baptism of the spirit.

Matt 3:16 At the baptism of Jesus. (Luke 3:22; Jno. 1:32, 33).

Matt. 10:19, 20. Speaking through man. (Matt 13:11; Luke 12:11, 12).

Jno. 14:15, 17, 26; 15:26; 16:7-14. The holy spirit promised. (Luke 24:49).

Acts 2:1-4, 16-21, 33, 38, 39. Promise fulfilled in the wonderful outpouring on the day

of Pentecost.

1 Cor. 2:9-14 Reveals spiritual truth, "the deep things of God" (Matt. 11:25, 13:11, 16, 17; 1 Jno. 2:20, 27).

Gal. 5:22, 23. Fruits of the spirit.

Rev. 22:17, "Come," the spirit invitation in the last chapter of the Bible.

And many other references might be given.

Witnesses for Christ:

The great commission. Matt. 28:19, 20; Mark 16:15, 20; Luke 24:46-48; Jno. 15:26, 27.

In the apostolic church. Acts 1:21, 22; 2:32; 3:14, 15; 4:20, 23, 5:32, 8:4; 10:39; 13:31; 20:20, 21; 23:11; 26:22, 23; 28:30, 31.

Not ashamed. Matt. 10:32, 33; Mark 8:38; Luke 9:26; 12:8, 9; Rom. 1:16.

Come, Holy Spirit

Spirit Divine! attend our prayer,

And make our hearts thy

home;
Descend with all thy gracious
power,
Come, Holy Spirit, come!

Come as the light: to us reveal
Our sinfulness and woe;
And lead us in those paths of
life
Where all the righteous go.

Come as the fire, and purge
our heart,
Like sacrificial flame;
Let our whole soul an offering
be
To our Redeemer's name.

Come as the dew, and sweetly
bless
This consecrated hour;
Shed richly on our fruitless
souls
Thy fertilizing power.

Come as the wind, with rush-
ing sound,
With Pentecostal grace;
And make the great salvation
known
Wide as the human race.

—Andrew Reed.

Daily Readings

OCTOBER

1. Fri.—Acts 1:1-2:36
2. Sat.—Acts 2:37-3:26
3. Sun.—Number 10:11-36;
Psa. 34:1-8.
4. Mon.—Acts 4

5. Tue.—Acts 5
6. Wed.—Acts 6, 7
7. Thu.—Acts 8
8. Fri.—Acts 9
9. Sat.—Acts 10
10. Sun.—Num. 13:23-33;
Psa. 95
11. Mon.—Acts 11, 12
12. Tue.—Jas. 1-3
13. Wed.—Jas. 4, 5
14. Thu.—Acts 13
15. Fri.—Acts 14
16. Sat.—Acts 15
17. Sun.—Deut. 32:45-52; 34:
1-12; Psa. 116:12-19
18. Mon.—Acts 16
19. Tue.—Acts 17:1-18:17
20. Wed.—1 Thess. 1-3
21. Thu.—1 Thess. 4, 5
22. Fri.—2 Thess. 1-3
23. Sat.—Acts 18:18-23; Gal.
1, 2
24. Sun.—Num. 27:18-29;
Josh. 1:1-9; Prov. 2:1-9
25. Mon.—Gal. 3, 4
26. Tue.—Gal. 5, 6
27. Wed.—Acts 18:23-19:20
28. Thu.—1 Cor. 1
29. Fri.—1 Cor. 2, 3
30. Sat.—1 Cor. 4, 5
31. Sun.—Prov. 23:29-35; Psa.
97

THE BOOK OF ACTS is the great missionary book of the New Testament. It has sometimes been called "the first missionary report, but with no financial account."

In "the former treatise", the gospel of Luke, the author tells "of all that Jesus began both to do and teach," his works and his words; in thi she tells how the work was continued, the great commission carried out, by the Holy Spirit through human instrumentality.

"The history given in the Acts occupiees about 33 years, and the reigns of the Roman emperors, Tiberius, Coligula, Claudius and Nero. It seems most probable that the place of writing was Rome, and the time about two years from the date of Paul's arrival there, as related in ch. 28:30. This would give us for the publication about 63 A. D."—Smith-Peloubet Bib. Dict.

Beginning with Peter's great sermon on the day of Pentecost there are several important doctrinal discourses recorded given by different speakers, at different times and under different circumstances. It is said that "in this book all the Articles of the Apostles' Creed may be found chiefly in Peter's speeches."

Outline of Acts.

- I. The Church at Jerusalem.
1-7
- II. The Church in Palestine.
8-12
- III. The Wrold-Wide Church.
13-28.
1. Paul's First Missionary

Journey. 13:1-15:35.

2. Paul's Second Missionary Journey. 15:36-18:22.

3. Paul's Third Missionary Journey and Voyage to Rome. 18:23-28:31.

JUST TWENTY-FIVE YEARS AGO I was taking a Three-Year Bible Reading Course being given in The Baptist Union, a weekly periodical, organ of the B. Y. P. U. (Baptist Young People's Union)—a course of Bible reading such as is now being given in the Monitor. I quote the following from an introductory article by Ira M. Price, as a fitting introduction to our reading for the coming year, 1926-27:

"We now turn to another section of the Bible for the readings of the study period of 1901-02. For many reasons the New Testament is plainer and more interesting to the majority of readers than the Old. It is nearer our times, and the doctrines taught touch our lines more directly than those of the Old Testament. We shall give our attention, beginning with October 1st, to the Acts of the Apostles and all the following New Testament books. And to make these the more interesting and instructive we shall read them, not in the order in which they are found in

the New Testament, but as near the real chronological order as the best scholarship of today locates them. That is, when we reach a point in the doings of the apostles in the book of the Acts where some epistle belongs we shall turn to that epistle and read it. For example, Paul on his second missionary journey, at Corinth (Acts 18:1-17) wrote letters to the church at Thessalonica; at this point in the reading of the Acts we shall turn to and read the Epistles to the Thessalonians. By this method we shall gain a good idea of the chronological order of the epistles and their relation to each other. We shall also be the better able to follow Paul, the great apostle to the Gentiles, in his wonderful journeys through the Roman empire.

"Each reader of this course should be equipped with a good Bible; * * * also a good small map of the Bible lands of the New Testament, whereon Paul's travels can be traced by the reader. These, with about twenty minutes to a half hour of time daily, in the morning if at all possible, and you will soon find that you have opened the door to a golden treasury of truth, from which you can draw a fresh supply for each day's thought and living. Prepare your plans NOW to begin

with the first day of October * * *"

MAY WE NOT have the pleasure of enrolling a number of new members this year? Send in your names. Invite others to join. "Come thou with us and we will do thee good" (Num. 10:20) See Monitor for August 15 for Object of the Course, etc., or write to me at Cerro Gordo, Ill.

POSTAGE STAMPS received are very acceptable. Thank you.

AND NOW as we enter upon another year's reading of God's Holy Book let us seek the illumination of that Holy Spirit of which we are to read so much in the Book of Acts, that we may find both pleasure and profit in our Bible reading; that we may see more and more of its richness and beauty and apply its precepts in our lives.

SUBJECT THE CHRIST LIFE

Reuben Shroyer

Life in its foundation facts, God is the author of life.

This is a very familiar fact. In the beginning God created man in his own image, in his own likeness made he man. The

evolutionist however would make us believe such was not the case. Man was in process of development from some form of animal life, until he attained to the high standard of intelligence he now possesses. Well sir, if that theory is correct, then sure there was no Adam and no Eve. Hence no fall, and no redeemer, and the whole system of man's redemption is a farce. The holy scriptures however teach that man was made man from the beginning, and that he fell and that God provided for him a savior, a redeemer and that he is destined to life eternally in bliss, or in despair.

Life in its possibilities should be seriously considered. The possibilities of our life lie in our growth and our attainments. We are bidden grow in grace and in the knowledge of the truth. It has been said that we can grow in grace because grace is alive as a graft will grow in a living stock. There are three stages of growth. Our faith should grow exceedingly. Then our knowledge should grow. It's possible to know more of God's

word each day. Then too, we should grow to the full stature of manhood and womanhood in Christ Jesus. Our possibilities of growth are large. The righteous shall grow, shall flourish like the palm tree, he shall grow like a cedar in Lebanon. Then, too, our growth should be such as to grow and ripen fruit. The tree is planted for fruit.

A mighty power of our life is courage. Christ is the great teacher of courage. Life calls for courage, in its circumstances, of enterprise and adventure. All conditions of life call for it. The child to walk to talk must exercise courage. The man in business must have courage if he would succeed. In social life it's needed. In church life especially do we need courage. We need it to obey God's law. John says little children "abide in him, that when he shall appear we may have courage." Abide means to continue, not let go.

Results of courage, charac-

ter is formed. We refer the reader to Caleb, Joshua, Moses, how that by courage victory was gained. The children of Israel at the Red Sea, the woman who touched the hem of Jesus' garment. Blind Bartemius and many others. Have courage my boy to say no, was a sentence we used to sing. Oh were it heeded how much better would it be for the boys.

Jesus lived the model life worthy to model after. He was perfection personified. He set a fine example of life. He has become the way, the truth, the life. His life was the lighth of men. He came that we might have life and that more abundantly. He has said, "I am the resurrection and the life. he that believeth in me, though he were dead, yet shall he live." He became the first fruits of them that slept. Hear him say because I live ye shall live also. Paul said, "for me to live is Christ to die is gain." Paul certainly had a proper conception or idea of life. He had a real purpose in living. He lived for Christ. He lifted him up, he followed Christ in

the way, was not ashamed of him nor his word. He kept that faith Jesus brought from heaven by authority of the father. He (Paul) realized there was no other name given among men by which we can be saved, hence exalted Christ in his life.

"Life is real, life earnest and the grave is not its goal, dust thou art to dust returneth was not written of the Saul". (Longfellow)

Life is short at the longest, but it is long enough to take the right direction. And direction is the main fact about our life. Yes, the future may be short. John the Baptist's future was short, Jesus had a longer career, it was short, all life is short when looking for the complain, that the night is short whe nlooking for the dawn, nor that the winter is short if we are eager for the spring. By all means we should live such lives that when we are called to give an account of our work that the master can say to us, well done enter into the joys of thy Lord.

BIBLE MONITOR

VOL. IV.

October 1, 1926.

NO. 19.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

AN APPEAL TO THE LAITY

Not long since an appeal was made to the ministry, and now we come with a similar appeal to the laity.

For over two centuries the "Brethren" under various names or titles were known and revered for their simplicity, humility and spirituality, and strict adherence to the Word, and abstinence from such pastime and recreation as would in any way militate against the attainment and possession of those characteristics. No class or body of people perhaps, ever made a more profound impression upon their acquaintances or persons who knew them along these lines than did the "Brethren." With them Christianity was not a dead formality, but a real living principle in the heart and manifested by fruits of righteousness, embodied in outward obedience to the commands of Jesus Christ. And it is unjust to them to refer to them as

legalists, except upon the basis of these characteristics which they tenaciously held.

As time passed by those characteristics one by one and especially in recent years, have been lost, and the spirituality prestige and power of our people have been correspondingly lessened, and our identity, as a people, has become almost entirely lost to the world.

For some ten years appeals have been made to our leaders who knew the real conditions without avail. From year to year efforts have been made to get something thru Conference in the way of relief but such efforts have brot no relief as evidenced by the fact, as every one knows, that conditions have steadily grown worse, all the time until one would almost make himself ridiculous should he make further efforts thru the regular channels. At any rate the loyal and faithful part of the church have become discouraged and feel there is no shadow of hope of reform in

the church and that further efforts will be futile. Hence the only possible show for them to have a congenial church home where they can worship as they have been wont to do is to make or create such home.

So at the Greentown, Ind., Conference of the "Monitor" family, as it became to be known, a movement was put on foot to form such home for the faithful.

Real conditions in the church have been kept from the laity as far as it has been possible by our leaders, who have all the while been cognizant of them and instead of trying to remove them have winked at them and openly encouraged the evils and those responsible for them.

Now our appeal to you is for you to learn the real conditions as they are and then make up your mind as to whether you wish still to be exploited and used as a tool to foster and further the causes that have culminated in divided sentiment amongst us and made separation inevitable. All thinking men began to see separation was obliged to come, but the aggravated nature of the case forced it upon us sooner than some had anticipated.

The strange thing about it is that those who have introduced the innovations and depart-

ures, try to blame or censure those who oppose them, for the division in the church! Did any one ever know of the loyal and faithful in any institution causing division?

Is it not always the insubordinate, the disloyal, the disobedient to rightful rule and authority that are responsible for division? On what line of reasoning can the loyal be censured for division?

Now our final appeal to the laity is: since our leaders have forced separation upon us; and are making no effort to remove the causes that forced separation, and since there is now a home for the faithful, where you can worship as you have been wont to do, unencumbered by the tide of worldliness that has swept away spirituality and true vital piety, and substituted therefor frivolity and worldly entertainment, will you not seek and obtain fellowship in that home? Then line up with the "Dunkard Brethren".

You will be told Conference has granted liberty to do the things that now cause trouble amongst us. This is true of last Conference, but never before had Conference thrown down all restrictions in these things. Conference had never before granted liberty for sisters to wear hats, bob their hair and

go half dressed (?) in public. Neither had Conference ever before granted liberty to wear jewelry in the adornment of the body, or to follow the ever-changing fashions in dress, or to affiliate with secret lodges.

When had Conference ever before placed its approval on omitting the Lord's prayer in our worship or on omitting to wear the prayer veil in time of prayer?

Who can tell when Conference ever before said we can have all manner of worldly entertainment associated with our worship?

But suppose Conference had granted these things, is Conference infallible? Hasn't Conference all the while until recent years said these things are wrong? Has Conference all the while been wrong? After all is Conference to be our judge?

So long as Conference was guided by the Spirit these troubles were practically unknown, but when in recent years Conference got under the control of the schools the evils that alienated affections and destroyed peace and unity grew thick and fast.

Now the question is, do you want still to foster those evils and those responsible for their introduction and encourage them to continue so doing? If not, and you want to hold fellowship where these things are not encouraged, and where the

Bible and not the schools, is held as the rule of life and conduct, and the Holy Spirit and not the conscience perverted by wrong teaching, is the guide, then line up with the "Dunkard Brethren".

TOGETHER WITH GOD

Men form associations and work together in order to accomplish certain purposes. The arts and sciences and professions and all kind of workers organize in such a way as they think will enable them to accomplish their purpose. People come together and form churches for the same reason. It is of the churches that we have been thinking.

Sometimes we wonder whether we think seriously enough of our reasons for uniting with a church. The one real reason for uniting with a church is in order to do the will of God as we could not do it if we did not unite with such a body. If we so unite for any other reason we are not doing the will of God. In his prayer for his followers Christ asked that they might be one as he and the Father are one, and that they might be in him as he is in the Father. And in another place it is said that we are workers together with God; that is, we are not working as individuals or just as a body of men, but are coworkers with God.

It does not make any difference how many there are of us or how much in earnest we are not working together with God we are wasting our time, and cannot possibly do anything toward leading men to Christ and salvation. The work we have to do is not of man, and man cannot direct it.

We must work together if we do God's will. But suppose part of us want to do all his will, and another part do not want to do all his will. Can they work together, and can they work with God? The work which we are professedly wanting to do is the greatest in the world, and we cannot be too sure that we are working in harmony with God's plan.

There is much said and written about the churches getting together so that there will be fewer denominations. That would be a great blessing to the world, provided they could unite on God's Word; but without such union the uniting would be of no value. We must not forget that the one great reason for having a church is because men by uniting and working together with each other and with God can accomplish what would be impossible for the individual man.

It seems to us that there is only one way of serving, of working with God, and that is

by doing just as he says.

Union is a blessed thing, if it is for right purposes and on the right foundation. It must not be forgotten that men more often unite and work together for wrong purposes than they unite and work for right purposes. And we believe that to unite and work for anything less than the whole will of God as revealed to us in the New Testament is not a right purpose.

As for us, we can see but one course to follow, and that is to unite with those who believe as we do, who are willing to take the Word as it reads, and work with God along the lines marked down by Christ and his inspired apostles. If there is any other way of doing the will of God, of working with him, we do not know what it is.

It would be glorious if all the people on earth would unite to do the will of God; and if they did that, heaven would be much closer to the earth than it ever has been. But they will not do that. Christ foresaw that they would not, John knew they would not, Paul said he knew that after his departure there would be divisions. Men could work together, but they will not; the Jews could have accepted the Christ, but they would not.

What are we to do? A little

leaven leaveneth the whole lump. If one departure from the Word of God is allowed, how can another be disallowed? And if the second is allowed, how about the third and fourth, and on to infinity, until there is nothing left but a profession?

It does us no good to unite if our hearts and souls are not in the union. It must be of faith, else it is sin. Let us not forget that. And we must allow others the same privilege that we claim for ourselves. Even if we do not agree, that is no excuse for biting and devouring each other. Let us work as we believe God wants us to work, for we know that at last every man's work shall be tried and he will be rewarded as his work shall be. From that there is not getting away, now or ever.

We were late getting Sept. 15 issue out, so, we are carrying delinquents over to Oct. 1 issue.

If your paper doesn't come after this better renew, your time may have expired.

Renewals are rolling in, send yours along too.

Then, too, you could find out if your neighbor wants to subscribe by asking him.

Better still, tell him how and why you like the "Monitor".

Maybe that would induce him to subscribe.

Listen—We'll send the samples if you send the names and addresses.

THE OWNERSHIP OF THE EARTH

S. M. West

Psalms 24:1: The earth is the Lord's and the fullness thereof the world and they that dwell therein. Yes, notwithstanding, the greatest rebel that ever rebelled against any government that ever existed satan himself is in open rebellion against the Lord who created it and is the true owner. And he is marshalling all his energies and trying in every way he can to usurp it and so overcome and displace the rightful owner of it. But thanks to Almighty God who formulated the greatest plan including this earth that ever was formed before the foundation of the world, for sending his only begotten son, that child that was to be born on whose shoulders the government shall be. Isaiah 9:6, 7, to represent his own righteous claims and although when that child did as he said he had the power to do, laid down the human life and the rebel satan thinking he had gained the day in various ways

rejoiced. But hark, by the same power he could and did take up that life although satan did succeed in getting him rejected as king and slain in a human point of view.

The life. That life that could not be snuffed out, enabled him to take up what satan thought he had done away with. And so righteousness has been contending against iniquity ever since. Will it prevail? Yes, just so sure as there is a God, Math. 24:30.....they shall see the son of man coming in the clouds of heaven with power and great glory, (1st Thes. 4:16). For the Lord himself shall descend from heaven with a shout. The conflict deepens. Look into the histories of days gone by, see what was done, look also upon the present times, see sin stalking abroad at noon-day all over the wide world. And sadly see the apostacy of the church, that the child instituted. But again hark, Matt 24:30.....with power and great glory. What for. Read carefully Rev. from 1st clear up to 20th, see all that will be, then note 20:1, and I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand, 2nd, and he laid hold of the dragon which is.....the devil and satan (that rebel) and bound him a thou-

sand years, 3rd, and cast him into the bottomless pit and shut him up.....till the thousand years should be fulfilled. Why just so that the child that was to be born to be king could reign after having put all enemies down. But what became of the rebel. Rev. 20:10, and the devil satan, or the rebel, was cast into the lake of fire and brimstone where the beast and false prophet are and shall be tormented day and night forever and forever. The rebellion ended God's cause vindicated and the earth as the Lord's is established forever and ever. Thank God.

—36 W. School St.,
Westfield, Mass|

50 YEARS AGO

After leaving Lincoln conference of the Brethren Church I visited N. W. Kansas where over 50 years ago we were with Elder Allen Ives and James L. Switzer, at whose home in Southern Missouri I write these lines.

I was looking over the columns of the Monitor today whilst the rain outside refreshed the parched earth. Thankful of God all are, and our thoughts of 50 years ago, when our brethren went to meetings in two-horse wagons, in dug-outs and sod houses and school houses, and when the pioneer

preachers like Elder John Forney and Samuel C. Stump of Fall City, Neb., came over 200 miles to hold the first love-feast we ever attended. We think of the wonderful changes from that day to this day; and we also wonder if they are for the better.

We notice a departure from the old paths spoken of by Jeremiah the prophet, 6-16th verse. We notice a departure in the faces of our leaders who have lost their beards to the fashionable barber, and the sisters have lost their hair, and the glory thereof 1 Cor. 11, and are becoming immodest in dresses altogether too short above and below. Why, brethren of 100 years ago could not recognize today the church as the one they saw in their day. The salutation of the holy kiss has well nigh disappeared and we hardly know how to greet the modern church member.

We ask the question: "Why all this?" For 200 years our brethren maintained simplicity in the doctrines handed down from Swartzenau. Why change now? Can it be we were mistaken, or have our educational boards taught doctrines to our young people that they no longer desire the good old way. Brethren, sisters, we deeply deplore the present tendency. We believe in the old paths of the

ancient prophet Jeremiah. We believe the new way untenable and leading world-ward and rather unscriptural and away from our teachings as our old brethren taught us.

Author's name got misplaced.—Ed.

—Louisville, Ohio.

A PROTESTANT CHURCH Part II

Chas. Noble Stutsman

The Protestant church will consistently AFFIRM that disregard for established Law, as practised by such a large percentage of the people who are "conformed to this world", cannot but be disastrous to any Civil Government, and that Law-abiding Citizenship is Christian in character. As taught by Peter in I Pet. 2:13-15, the Protestant "submits", and as Paul urges in Rom 13:1-6, he "is subject". That much-abused term, "Personal Liberty", is not used by a Christian as an excuse to evade obedience to the Eighteenth Amendment Enforcement Act, nor as a permit to advocate sedition and its ensuing economic chaos. The true Protestant insists that the "Rights of Labor" refer to the inalienable right of the individual TO labor for the public welfare, rather than a permission NOT to

labor, and so become a social parasite. In fact, both Truthfulness and Citizenship impel a Christian to make a true Income Tax Return to the Government, even though his neighbor may "save taxes" by the perversion or mere (?) suppression of Truth.

Though he may appear antiquated and not up-to-date, the Protestant will persistently AFFIRM that Liberty and Freedom are the proper sphere for men and women, instead of Slavery of mind, soul or body. And while we usually think of the negro, or of women and children in sweat-shops, when Slavery is mentioned, we must remember there is no more hopeless slavery, and no harsher or more unreasonable slave-driver than FASHION, the "Prince of this World" personified. Fashions of Dress,—whether in styles or materials, whether the "put-on" apparel of I Pet. 3:3, or the "left-off" apparel of the shameless woman of the street and her benighted followers, whether the "costly array" of I Tim. 2:9 or the "gay clothing" of Jas. 2:3,—are not only sinful, but are harsh and over-exacting masters of the mind and body of those "conformed to this World." Thus, also, the desire to "be like others", or the fear to be alone and called

"peculiar", drives the individual, who is not freed from such slavery by Christ, to Extravagance in many forms, until eventually he realizes what the children of Israel of old did with their king, i. e. "the yoke is grievous", and there is no relief. (I Kings 12:4, 11) It is said that three-fourths of the men in prison today for embezzlement became embezzlers to be financially able to maintain a certain social stratum or plane to which their wives or sweethearts were accustomed and from which they thought they could not be "freed". Truly the Protestant affirmation of Paul is needed by the enslaved world of today, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of BONDAGE". (Gal. 5:1).

The Christian today, though a numerical minority, stands firm in his dissenting from the popular tendency to allow the use of Alcohol, Tobacco, or Narcotics to be a matter of "individual preference." He is staunch in his conviction that this physical body has too sacred a purpose here to be pickled in alcohol or soaked in nicotine. (I Cor. 3:16-17). He not only is a living protest against such abuse, but is a solemn affirmation that a "living

sacrifice" of a pure and undefiled body is far more "reasonable". (Rom. 12:1).

The Protestant Christian says "No! Not so!" to the doctrine of "The Necessity of Military Training" as it is argued by the world today. Militarism has drenched the earth in blood, and it certainly is inconsistent with the teachings of our Christ on repeated occasions for His Disciples to be "yoked together" in any way with such a theme. But how smoothly satan argues through the mouth of some Christian (?) preacher that Military Training is good for the public schools and therefore is also good for the Sunday school. As a result, boys are drilled to love the pomp and display of military life in the "Boy Scout" movement. This is sometimes in the FACE of protest, but too often it is in the ABSENCE of the proper Christian protest. "Awake! Awake! Put on thy Strength, O Zion! Put on thy beautiful garments, O Jerusalem, the Holy City!" (Isa. 52:1).

But since the Church of Christ, which He built on earth, is composed of individuals, and is collectively "that commissioned body of people who are elected, regenerated, and kept by the power of God", it follows that the combined declar-

ations of dissent by the individual Christians comprise the desired and necessary protest of the Protestant church. May we each make certain for ourselves that we are part of that Church which Christ said should be "at war with the powers of the Unseen World".

—Manson, Wash.

WHAT MORE CAN WE DO?

Glenn Cripe

For more than three years the Bible Monitor has been before the Dunkard people. All of its readers know the sad condition of the Church of the Brethren, and some who do not read it are also aware of the condition it is in. Thousands of the church know these things, and still larger thousands of the world have observed them. We all agree that something should be done.

Indeed much has been done to try to remedy conditions. The principles for which the Monitor fought were known to all of its readers during the whole of its existence. Then at a conference of loyal members a paper was drawn up to be presented to Annual Meeting. At all times faithful elders and ministers have declared from the pulpit the true state of affairs; and a loyal laity has interceded in prayer before the

father for the church.

Let us see how these efforts have been received.

The Monitor has been received by the faithful as a gift from God, as a means of uniting them for in unity there is strength, as a means of bringing order out of their scattered forces. It has been the means to bring joy and comfort to many troubled hearts, and many an isolated one has rejoiced when it came bringing with it the thoughts and desires of many others of like precious faith. By the ones who love the world and the things of the world it has been set at naught, it's efforts have been laughed at and all sort of ungentlemanly and unchristian efforts have been made to discredit it and destroy it. Yet it remains and continues its good work.

At a conference of the loyal members there was a paper drawn up and sent to A. M. held at Winona. This paper was killed by standing committee and not allowed to come before Conference. Thus was another effort at reform to fail, the church would not listen to it. Then Eastern Pa. and South Pa. sent papers to Annual Meeting describing conditions and asking for a reform. The popular leaders of the church then saw that something must

be done or they would loose a large section of the brotherhood and so they prepared a deceptive answer designed to quiet the fears of the faithful brethren and yet not change the situation, and their answer did deceive many who are not awake to the fact that the answer to these queries did nothing that would ever in the least relieve the situation. Thus we see that the loyal brethren have tried by different methods to get the reform acted upon by the church organization and have been met first by a deaf ear and then by deception. The church organization was determined in its course and would not be stopped in its mad rush to destruction.

Faithful and loyal elders and ministers have from the pulpit proclaimed the gospel and some have believed and been benefited thereby. But at other places the ministers and elders have been silenced and not permitted to speak of this subject from the pulpit of their church, but even then, some of them did make themselves heard; they gathered together what they could and held meetings in private dwellings and in barns. Do you have to wait until you are silenced? Let others go and do likewise.

- And last but not least the laity have been concerned, and

we have laid that concern before the father in prayer, we have lived a Christian life as best we could in our weak way, and we are called back numbers even though some of us are still young in years.

No more can be done for the Church of the Brethren, all efforts to effect a reform in it have failed, but God has answered our prayers by giving us the "Dunkard Brethren" church where if we will we may once more live in peace as God's own people. Organize yourselves as a faithful remnant under that name, get together in groups forming local churches or if isolated get in touch with the nearest congregation of that name and faith or with the leaders of this movement, I am sure they will advise you what to do.

Christ said, "and, lo, I am with you alway, even unto the end of the world."

—Goshen, Ind.

HAVING AND NOT HAVING

J. F. Britton

Having and not having is a compound proposition, and virtually introduces the possibility of folks being in the church and having their names on the church book, and claiming and professing to be

Christians, and at the same time, have no evidence that they have ever passed from death unto life, neither have they received the blessedness of the Holy Spirit. In the 12th chapter of I Cor, the apostle Paul has under consideration, spiritual gifts and various abilities that function in the Christian church, but all are controlled and work in unison under the same administration. Then he takes the human body, as an object lesson to illustrate the Body of Christ (the

Church) and as the human body has many members, so has the Body of Christ many factors that function in the church, through human agency, but all directed by the Holy Spirit in the execution of God's ordained purpose of the church. At the close of the chapter, Paul urges us to, "Covet the best gifts." And then says, "And yet show I unto you a more excellent way". And in the 13th chapter Paul proceeds to unfold and present, "The more excellent way." In all of its majestic splendor and crowning glory, that centers in the one great supreme qualification love. In the first three verses, Paul designates and mentions, "Five thoughts", and "Three have nots". We will consider the first thought. "Though I speak

BIBLE MONITOR

Poplar Bluff, Mo., September 15, 1926.
~~October 1, 1926~~

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." A man may possess literary abilities, and be gifted in tongues and able in oratorical powers, yet if he lacks the one supreme qualification, love, he is only a blaring boaster in the sight of God. We will now consider the second and third "Thoughts" in the second verse. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not love, I am nothing". Suppose man could soar away and explore the mystic realms of

philosophy, and return with a solution through science, and an unlimited faith, and not be characterized by love. He only goes to the dump as refuse. We now come to the fourth and fifth "Thoughts" in the third verse. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love it profited me nothing." Even though a man should be liberal with his possessions and benevolent, and even sacrifice his life for the welfare of humanity, and not inspired and actuated by love, he fails, falls and is rejected. Hence it is very apparent that the "more excellent way", that Paul has under consideration, is the "way of love", which is God's way. It was love that brought Jesus into this old world of sin, that we might have life, and that we "might have it more abundantly." It is love, and only love that will bring poor lost, and helpless sinners to Jesus Christ, the fountain of life. No wonder Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22,

23.) There is evidently something seriously and radically wrong with the work of those church workers. Why? Their service does not meet the approval, and will be denounced by our Lord. The outstanding and supreme evidence is that their work is not qualified by love.

"Love is the fountain whence,
All true obedience flows:
The Christian serves the God he loves,
And loves the God he knows.
May love—that shining grace
O'er all my powers preside;
Direct my thoughts, suggest my words
And ev'ry action guide.:
Oh, it was love, 'twas wondrous love,
the love of God to me;
It brought my Saviour from above,
To die on Calvary."

Jesus could very appropriately say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) And Jesus' way was God's way, and God's way, was the way of love. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot. Lord, how is it that thou wilt manifest thy self unto us, and not unto the world. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with

him." (John 14:21-23) These scriptures have a very vital bearing and function in our subject of "Having and Not Having". Folks may have a fine reputation in the church, and be noted for their liberalities and activities in the church but unless there is that living and abiding union in fellowship and relationship with God, through Christ and the Holy Ghost they will not have a title to those "mansions" that Jesus is preparing for his people. "And unto the angel of the church in Sardis write: These things saith he that hath the seven stars: I know thy works, that thou hast a name that thou livest, and art dead". (Rev. 3:1) In Weymouth's Translation, this text reads as follows: "These are the words of Him who has the seven spirits of God and the seven stars. I know your doings, you are supposed to be alive, but in reality you are dead." An awful sad arraignment against a Christian church. The Sardis church had a name, but their spirituality and vital piety had departed. And in the same sense that the church in Sardis was dead, the writer is wondering if the Church of the Brethren has not just about reached the same lamentable and deplorable condition? At least, there seems to be grave reasons

to think so. For the questions are vibrating and echoing everywhere what is to be done? And what is the remedy. The writer believes the remedy and the restoration of the church is given in the second and third verses, "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Brethren and sisters in the Lord, will we arise through grace divine to the sacred task that is fraught with stupendous responsibilities and consequences, that is confronting us? Eternity alone will reveal the results of our attitude and actions at this time, when every ounce of energy and even the life blood of the church is being contested and challenged to the utmost. As a challenge to Peter's love, "Jesus saith unto him the third time, Simon son of Jonas, loveth thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord thou knowest all things; thou knowest that I love thee. Jesus saith unto him,

Feed my sheep." (John 21:17)

Brethren can we look Jesus in the face, and say, Lord, thou knowest all things, thou knowest I love thee? Jesus said "Wherefore by their fruits ye shall know them." (Matt. 7:20) "A charge to keep I have, a Lord to glorify, A nexer dying soul to save, And fit it for the sky." "And so there remains faith, hope, love—these three: but of the greatest is love." "For God is love."

—Vienna, Va.

NOTICE

A love feast will be held at the West Fulton church, Oct. 23—an all day meeting. Come and enjoy this meeting with us.

L. I. Moss.

OUR TRIP EAST

L. I. Moss

The last day of August five of us started from our homes in Ohio, by auto, on a trip east. Wednesday morning we arrived at Bro. J. L. Johnson's home at Somerset, Pa., where we spent the night, and talked over some important questions regarding our work as a board. On Thursday we drove from Somerset to Clearville, Pa., where we had been invited to stop, and explain the problems before the Dunkard Brethren.

Here we found some strong supporters of our work. We drove from Clearville to Mechanicsburg, Pa., on Friday, arriving at Bro. J. W. Galley's we found a most hearty welcome and enjoyed real Christian fellowship. A little later in the evening a number of the good members of the Lower Cumberland congregation gathered at Bro. Galley's home, to talk over their problems with us.

The next day at 1 P. M. we met at a union church house in Mechanicsburg to organize a congregation. There were some present who could not see their way clear to take a stand yet. There were also some Elders from other places who still remain with the Church of the Brethren, present. The organization work moved off very pleasantly, and the spirit of union prevailed. After the organization was completed, by a unanimous vote of the church they asked us to ordain to the Eldership, Bro. Walter Conklin, and install into the ministry, Bro. Robert Conklin, which was done. This gives them Bro. Jacob Miller elder in charge, Bro. Walter Conklin, an elder and Robert Conklin, a minister with a good strong body of deacons and a loyal, wide awake, active laity back of them, ready to move out in de-

fense of the Gospel.

We then drove to Jonestown, Pa., Saturday evening to attend the Barn meeting at the home of Bro. Kegerries; had preaching Saturday evening. Sunday morning Bro. Shroyer arrived. Although it rained all day there was a good attendance of people from far and near. In the forenoon Bro. Shroyer preached with great power, and much zeal manifest. In the afternoon we first gave opportunity for questions about the progress of the Dunkard Brethren, and also explained our work of the past. After which the writer preached to a most attentive audience. Even though the impression has gone out through the G. M. and other sources indicating the Brethren in the East were at ease and not alarmed, we found great interest in many places and some of the same things, which brought trouble in many places, are creeping into their churches.

One elder in Pa., who is still working with the Church of the Brethren, told me in the presence of witnesses, that if Eastern and Southern Pa., would go with the Dunkard Brethren now they would take their congregations and church houses nearly all, but he said if they wait five or ten years, at the rate inroads are being made

upon them now, they don't know what they will have.

On Monday morning we left Pa. for Md., stayed all night near Hagerstown, on Tuesday we went to Oakland, Md. We met on Tuesday evening at the Pine Grove church for services, and were utterly surprised where all the folks came from, to fill the church in the mountains. We had services each evening and on Sunday until Sunday night, all well attended. A strong interest was expressed in the Dunkard Brethren, and they expect to organize soon.

On Sunday night memers from another congregation wanted me to go to their place and hold some meetings for them. I could not do this until after I returned home.

I promised them to return later and help them out and go back to Oakland. If there are other members in Md., West Va., or Pa., who would like a few meetings and learn of our movement write at once and I will try and serve you while East.

There are prospects for a number of organizations before long.

—Fayette, Ohio.

WHAT KIND OF SEED ARE WE SOWING?

Andrew Eskildsen

In the July 1 issue of the Monitor a writer says that the traditions which Paul speaks of in 2 Thess. 2:15 were of human origin but of divine authority. Isn't this a mistake? Let us turn to 1 Cor. 11:2 which reads: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Were these ordinances of human origin? Surely not. But let us notice that the word "ordinances" is rendered "traditions" in the margin and when one word can be substituted for another both must mean about the same thing.

Perhaps it would be well to look up the meaning of the word "tradition". When we speak of tradition we usually mean an ancient custom. This is one definition; but Webster gives another which says it is "the oral transmission of events, opinions, doctrines, practices, etc., through successive generations without written memorials." According to this definition the whole gospel of Christ was tradition at first. There was no written New Testament at first, but the

teaching was done orally. Later on the teaching was also done by written epistles and Paul says the traditions were to be held fast whether taught by word or epistle. What had the Thessalonians been taught? The first letter or epistle which Paul wrote to them tells us. 1 Thess. 2:9 says in part: "we preached unto you the gospel of God." And the 13th verse says: "when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God." Paul did not preach human tradition; he says in 1 Cor. 9:16: "woe is unto me if I preach not the gospel." The evidence, therefore, is that it was the teachings of the gospel or the word of God that the Thessalonians were to hold fast.

In Matt. 15 we read about human traditions. Let us notice that Jesus did not observe them and he defended his disciples when the Pharisees found fault with them for not observing them. And when his disciples told him that his sayings had offended the Pharisees he answered and said: "Every plant which my heavenly Father hath not planted, shall be rooted up." Do we realize what this means? I am afraid that we have read this over and over again so often

that we pay little attention to the meaning of it. The crop that the Lord of the harvest wants to raise is represented in the scriptures as wheat. In order to raise wheat we must sow the right kind of seed. If I work for a man and he tells me to sow wheat in his field and I sow oats or barley instead and argue that these crops are also useful, will the man I work for be pleased? I think not. I would likely lose my job for being so careless. But hasn't the Lord of the harvest just as much right to say what kind of crop he wants raised? And will he be pleased if we sow seed which he has not directed us to sow? Paul was faithful and sowed the right kind of seed which we are told is the word of God. It seems to me that modern preachers are not as careful as Paul was in this respect. Just now before election time many lectures in favor of prohibition are delivered by our preachers. Sometimes we have lectures about education. In such lectures the word of God is scarcely referred to. It seems to me that this is a great mistake. I am afraid that if we sow the seeds of human traditions and inventions of human origin, we will reap a crop that in the sight of God is but chaff. And the scriptures tell us that the chaff

and also the tares which the devil has sown will be burned up; but the wheat will be gathered into the garner. Let us be careful to sow the right kind of seed, "for whatsoever a man soweth that shall be also reap."

—Mt. Hebron, Calif.

Remarks:—It is suggested the reader turn to his file and read again the article referred to in July 1 "Monitor" then compare and form conclusion.
—Ed.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

THE EPISTLE OF JAMES is a practical book, a book of applied Christianity. I remember when I was a boy my father recommended the book of James for my reading. The author is supposed to have been "the Lord's brother (or near relative), the elder of the church at Jerusalem at the time of the council recorded in the 15th chapter of Acts.

Note his frequent use of the term "Brethren". He writes "On sincerity and patience in afflictions; against hypocrisy and self-deceit; against adulation of the rich and contempt of the poor, against false charity and spurious faith; on the duty of ruling the tongue* and cultivating peace; warning against the corruption of the world, and the attempt to serve both God and mammon, by the consideration of the uncertain-

ty of life; against covetousness, impatience, oaths; with encouragement to mutual confession of faults, intercession and holiness." He also prescribes prayer for the sick to be accompanied by anointing with oil in the name of the Lord.

* The Tongue, a tract, sent on request.

PAUL'S EPISTLES

"The epistles of Paul demand a humble, docile and prayerful disposition in their interpretation. The profound doctrines, the abstruse inquiries and the opposition of many of those doctrines to the views of the unrenewed and unsubdued heart of man, make a spirit of docility and prayer peculiarly needful in their investigation. No man ever yet understood the reasoning and views of the Apostle Paul but under the influence of elevated piety.

None ever found opposition to his doctrines reced, and difficulties vanish, who did not bring the mind in a humble frame to receive all that has been revealed; and that, in a spirit of humble prayer, did not purpose to lay aside all prejudice and open the heart to the full influence of the elevated truths which he inculcates. Where there is a willingness that God should reign and do all his pleasure, the epistles may be in their general character easily understood. Where this is wanting, they will appear full of mystery and perplexity.

“The Apostle Paul has a peculiar manner of writing. He is rapid, mighty, profound, often involved, readily following a new thought, leaving the regular subject, and returning again after a considerable interval. Hence his writings abound with parenthesis and complicated paragraphs. Objections are often introduced, so that it requires close attention to determine their precise bearing. The expressions and phrases are many of them liable to be misunderstood; and capable of perversion. The doctrines are high and mysterious. They are those subjects on which the profoundest minds have been exercised in all ages. On them has been and

always will be a difference of opinion. Even with the most honest intentions we find it difficult or impossible to approach the investigation of them without the bias of early education or the prejudice of previous opinion. In this world it is not given to men fully to understand these great doctrines. And it is not surprising that the discussion of them has given rise to endless controversies.

“It cannot be denied that one reason why the epistles of Paul have been regarded as so difficult has been an unwillingness to admit the truth of the plain doctrines which he teaches. The heart is by nature opposed to them, and comes to believe them with great reluctance. There is one great maxim in interpreting the Scriptures that can never be departed from. It is, that men can never understand them aright until they are willing to suffer them to speak out their fair and proper meaning. When men are determined not to find certain doctrines in the Bible, nothing is more natural than that they should find difficulties in it, and complain much of its great obscurity and mystery. One principal reason why so much difficulty has been felt in Paul’s writings, has been an unwillingness to stop where the

apostle does. Men have desired to advance farther and penetrated the mysteries which the Spirit of inspiration has not disclosed. Where Paul states a simple fact, men often advance a theory. The fact may be clear and plain; their theory is obscure, involved, mysterious, or absurd * * * .

"In all of Paul's epistles, as in the Bible, a temper of candor, humility, prayer and industry is required. The knowledge of God's truth is to be gained only by toil, by candid investigation and by prayer. The mind that is filled with prejudice is rarely enlightened. The unhumiliated spirit seldom receives benefit from reading the Bible. He acquires the most complete and the most profound knowledge of the doctrines of Paul, and of the Word of God in general, who comes to the work of interpretation with the deepest sense of his dependence on the aid of that Spirit by whom originally the Bible was inspired, for 'the meek will he guide in judgment: and the meek will he teach his way'."

GALATIANS is a letter addressed to the churches of Asia Minor, probably the ones he established on his first missionary journey (Acts 13:14-28). * * * It strikes right at the

heart of the Jewish Gentile controversy under discussion in Acts 15.

"In chapters 1 and 2 he strongly defends his own apostleship in unmistakable terms. In chapters 3 and 4 he clearly shows that Christianity is separate from and far beyond Judaism and the law of Moses. In chapters 5 and 6 he exhorts the Christians to live according to the demand of their spiritual calling."—Training the S. S. Teacher.

"Since the days of Luther the Epistle to the Galatians has always been held in high esteem as the gospel's banner of freedom. To it and the Epistle to the Romans we owe most directly the springing up and development of the ideas and energies of the Reformation."—Meyer.

"The extraordinary compression, richness in argument, and convincing character of this epistle makes it a masterpiece even among St. Paul's writings."

FIRST AND SECOND THESSALONIANS. — "First Thessalonians is probably the first New Testament book to have been written. It will be well for us to turn to Acts 17:1-9 and note carefully the circumstances under which the church was founded. A multi-

tude of devout Greeks and of the chief women accepted the Gospel, but the Jews in jealous rage fought it (17:4-9). Paul went from here through Berea to Athens (17:10-15). From here he went to Corinth (18:1). Silas and Timothy came to Paul at Corinth (18:5). Silas (Silvanus) and Timothy were both with Paul when both the Thessalonian books were written (1 Thess. 1:1; 2 Thess. 1:1); when we add to these facts the internal evidences of the books it is practically certain that the books were both written on Paul's first visit to Corinth, recorded in Acts 18:1-18." — Training the S. S. Teacher.

"In these two epistles the second coming of Christ is made quite prominent, twenty references to it being made in them. This promise of the sure coming of our Lord is a great consolation to those in bereavement, an inspiration to hope, and a source of great rejoicing."—Ada Miller in "Genesis to Revelation."

1 Thess. 4:13-5:8.

"The Lord himself shall descend from heaven." (4:16) No truth is taught in the New Testament more clearly and positively than that Christ shall come again. Here we learn several things about his coming. It will be a personal advent—"the Lord himself". As he ascended from Olivet, the angels declared to the watching disciples that **THIS SAME JESUS** should come again. The coming of the Spirit, or Christ's coming in Providence, does not meet the full sense of the promises. The Lord **HIMSELF**, he of Bethlehem and Nazareth, he of Bethany and Calvary, will come again. His coming will also be **GLORIOUS**. We cannot understand the meaning of the words which describe his advent—the "shout", "the voice of the archangel," and "the trump of God"; but we know that they speak of incomprehensible glory and splendor. To the friends of Christ this glory will be all joy and blessing, but to his enemies it will be unspeakable terror and woe. Which will it be to us?

rise first: then we that are alive * * * shall together with them be caught up * * * so shall we ever be with the Lord.” (4:16, 17). These few words describe the most wonderful and momentous scenes. First, all the Christian dead who have fallen asleep in Christ through all the centuries shall come from their graves, and stand on earth, living again; not with bodies infirm, diseased, decrepit, worn with age, but youthful, perfect, beautiful spiritual bodies. Next, a change shall pass on all the Christians living, by which their bodies shall lose all that is mortal and corruptible, and become like unto Christ’s glorified body. The dead and the living shall thus stand together. Next, all shall be caught up to meet the Lord in the air, and then shall begin the blessed and eternal heavenly life with Christ.

“Comfort one another with these words”. (4:18. If we want to comfort those who are in sorrow we should bring them such great truths as these from God’s revealed word. * * *

“The day of the Lord so cometh as a thief in the night.” (5:2). It will be sudden and

when men are not looking for it. No warning will be given. Of the day and hour no man knoweth. There will be no time then to prepare for his coming. He will find us just as we are. The only way to be ready for him will be to be always ready, so that any moment his most sudden appearance at our door would not find us unprepared. “Wherefore * * * be diligent that ye may be found of him in peace, without spot, and blameless (2 Pet. 3:14).—J. R. Miller in Westminster Teacher, March, 1884.

IS IT WORTH WHILE to read the Bible, the whole book from Genesis to Revelation? and to read a portion every day? Then, if you have no better plan, you are invited to join our Three-Year- Bible Reading Circle and to invite others to join. Send me your names for enrollment.

THE DEADLY AUTOMOBILE

The automobile is deadly in more ways than one. Really it is better to have one’s life snuffed out in an accident than to have one’s virtue destroyed. The accompanying quotation,

which includes a statement from a Salvation Army officer who evidently is well informed as to facts, should stand as a warning to young people. The Salvation Army has fifteen institutions to care for maternity cases in the area under consideration. Col. Margaret Beirl, territorial director of the army's social service, said that 42 per cent of the unmarried mothers cared for in the last two years at 15 Salvation Army maternity homes had been school girls of high or elementary grades averaging 16 years of age. "To have an average of 16" she added, means that we must have an astounding number of girls who are becoming mothers between the ages of eleven and fourteen. In an "exact survey" just concluded, said Col. Revil, the majority of the girls in the fifteen institutions "attributed their difficulties to automobile flirtations." Of 397 girls now in the homes, 169 were declared to be of school age. "Twen-

ty years ago," the statement proceeded, "homes were filled with women of mature age, and in spite of reforms, the Salvation Army in this territory now has twice the number of maternity homes that it operated in those lurid days of the past and they are all filled to capacity by school children many of whom have been obliged to leave their desks in either high or elementary grades to go direct to our institutions for the ordeal of motherhood. I have had my matrons in all of the fifteen institutions interview very carefully every girl admitted during the past two years and in a majority of cases we find that the same cause—automobiles with predatory drivers—was the cause of the difficulty."

—Selected from the Gospel Trumpet of July 15, 1926, for the Monitor—Lizzie Hummer, Colchester, Ill.

WHAT IS BAPTISM

By C. D. Brendlinger

"In the religious world,

there are three things practiced for baptism,—sprinkling, pouring and immersion. Which is right? We shall examine passages where reference is made to baptism.

1. The Savior's baptism (Matt. 3:16). Two things are involved in baptism. Water being the element, it required a going up out of the water.

2. Jesus' language to Nicodemus (John 3:5). Nearly all agree that "born of water" refers to baptism. Then baptism must be a form of birth.

3. John's baptism, to which Jesus submitted (John 3:23).

This required much water.

4. The baptism of the Ethiopian eunuch, (Acts. 8:38, 39). This required a going down into the water, both of the candidate and the administrator, and a going up out of the water.

5. The baptism to which the whole church of Rome had submitted (Rom. 6:4, 5). This was at once a burial, a resurrection, and a planting. This was Paul's baptism, for he says, "Therefore we are buried with him by baptism", thus classing himself with all his brethren at Rome.

DIAGRAM.

Immersion Requires:

1. Water,
2. Much water,
3. Going into the water,
4. Coming out of the water,
5. Form of birth,
6. Form of burial,
7. Form of resurrection,
8. Form of planting.

Sprinkling and Pouring Require:

1. Water,
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

This immersion meets all the conditions, but sprinkling and pouring only meet one: hence are wholly meaningless

and insignificant. "He that has eyes to see let him see."

Above is a reprint.

BIBLE MONITOR

VOL. IV.

October 15, 1926.

NO. 20.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

|| OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

EVERY MAN A LAW UNTO HIMSELF

Conscience — The faculty, power, or principle which decides on the lawfulness or unlawfulness of our actions and affections and approves or condemns them.—Webster.

We are living in an age of free and independent thought. And no one, we presume, would wish to deprive anyone of the privilege to think for himself, or even to act for himself, so long as his actions do not conflict with the rights of his fellowmen.

Because of his proneness to disregard the rights of others, moral and civic restraints are necessary to protect and preserve the wellbeing of the race. Otherwise, terror, tyranny, and anarchy would prevail.

Viewed in this light, it is easy to see that in order to well regulated society, just and equitable laws, to which all yield cheerful and willing obedience, must be enacted, and courts, for their application, interpretation and adjudica-

tion, must be established. And no one would be presumed to be a law unto himself, but to be subservient and obedient unto the common laws in fact and kind along with his fellow citizens. To do otherwise would destroy government, and lawlessness, confusion, disorder, and destruction would prevail.

This fact is readily accepted by all as it relates to temporal affairs in the regulation of the life and conduct of the citizens of a commonwealth that the best interests of all may be conserved and peace and order maintained.

Just as in moral and civic affairs, rules and regulations are a necessity, so in spiritual affairs, in order to peace and unity, rules and regulations are necessary. And best results obtain when all parties concerned lend willing and cheerful obedience.

On the contrary, we are living in an age when each one, in spiritual matters, is a law unto himself, and amendable to

his own conscience alone. Because of this, peace, unity, and concentration of effort have, to a large extent, been destroyed.

Means are being withheld from the various church activities, because in the final disposal of them, they fall into the hands of those who do as they please in matters of church rules and regulations, missionaries on the field, pastors in their charges, teachers before their classes, recognized leaders of the thought and activities of the church, do as they please, which, in almost every instance, means no regard for the rules and regulations and established custom and order of the church.

And why is this true? Because each one is a law unto himself. Because his appeal is to his own conscience, to his own wisdom rather than to the counsel and wisdom of the church; his own conscience being a safer guide in his estimation than the combined wisdom of the church. So true has this been in the past that the modern conscience of the church has been swayed. The church has weakened on many points formerly held sacred.

There are, at least, two kinds of consciences. The good, pure, purged from dead works, and the guiltless. (Heb. 9:14; 1 Tim. 3:9; Heb. 10:2) and the

evil, seared with a hot iron and defiled. (Heb. 10:22; 1 Tim. 4:2; Tit. 1:15) "The conscience also, of the best, is now and then erroneous and doubtful."

—Cruden.

This being true, the conscience is to say the least, fallible, and so, not a safe guide.

If the conscience God gives were never tampered with, it could safely be relied on. Sincerity can not be accepted as the promptings of a good conscience. Before his conversion, Paul was as sincere as ever afterwards.

From this consideration, it is evident there must be a standard by which the conscience is to be tried. This standard must be the word of God. So that if one's conscience is at variance with the word we may be assured there is something wrong with his conscience, and the more vehemently he avers that he is following the dictates of his conscience the more sure we may be that his conscience is at variance with the word. You hear very little about the conscience of him who is taking the word for his guide. Ordinarily, the fellow who doesn't want to follow the word, has much to say about his conscience. In short the fellow who so persistently makes his conscience his guide, is the fellow who is a law unto him-

self without the restraints of the word. And this gives rise to the varied states of minds, and is a fruitful source of discension and division.

TOLERANCE

We are tolerant when we bear what is not in accordance with our ideas. But tolerance does not mean weakness; it does not mean any less of a struggle against evil and for the right. And many things we tolerate simply because we can not help ourselves. Tolerance has much in common with patience; and patience is one of the Christian graces.

It will not do for us to think that everyone must think as we do, believe as we do in all things, or live as we do; for we are not all constituted alike. But when it is a question of a definite command, a positive law, we can hardly be tolerant. And yet even here we must be able to draw distinctions. We can and must tolerate the man who breaks the law through weakness, but not the man who defiantly breaks the law because he thinks he is strong and above the law.

We should find it much easier to bear with the man who has a weakness for strong drink and breaks the law in order to gratify a perverted ap-

petite, than with the man who has been elected to office and who has pledged himself to enforce the law, and yet defiantly breaks the law and helps others to break the law. The weak man does harm in a small way and because of weakness; the other man does harm in greater measure because he thinks he is so strong as to be above the law which he has sworn to enforce.

The prohibition law is a law made by man, and yet all right-minded people will say that it is a good law, one that should be kept on the statute books and enforced as much as possible.

The law of the Lord says we shall not kill; yet we cannot, should not, tolerate the man who says he has a right to kill the person who has killed someone very near and dear. The same is true of other commands given us in the Book. To get out of the way through weakness is one thing, and to get out wilfully, defiantly, is something quite different. The one we must tolerate, the other we must not.

And again. As we said that we can much more easily tolerate the man who through weakness breaks the law in order to gratify his appetite for strong drink than we can the office holder who defiantly

breaks the law; so we can much more readily bear with the weak brother who fails than with the proud official in the church who goes contrary to the Bible, the rules of the church, and his own solemn promises.

Here is where we must be on our guard. We have weak brethren, and we have brethren who think themselves strong enough, influential enough, to violate their promises and the rules of the church with impunity. Shall we tolerate them? Shall they be allowed to lead the whole body astray? The teacher who will not teach sound doctrine should not be allowed to teach. We have a duty toward him, but that duty must not make us forget that we have other duties, duties toward those who are easily misled by false doctrine.

From the days of Adam and Eve until the present time, men and women have found it easier to follow the devil than to follow the Word of God. And it is plain to any man that the great majority are taking the easier way. But is that a good reason for you to disobey, or for me to disobey? We know it is not. Following a

wrong example never did and never will lead us to a desirable destination.

But, and it is a big one, tolerance does not mean that I am under obligation to let a man come into my house and teach doctrine contrary to the doctrine which I have tried so hard and so long to teach. Is my work to go for naught, is the teaching of the Savior to be denied in my house, and I sit still and tolerate it? I have not so learned Christ. We can not keep our families from hearing wrong doctrine, but we can at least prevent their hearing it in our own homes and with our consent and apparent approval. Can we do less?

And should we be more tolerant of false teaching in the churches than in our own homes? We need to think of these things. Our time here is short, and we are going this way but once. How important it is then that we keep the right road all the way. We have no desire to be harsh or unjust, but how much we desire to be right, to meet the approval of our Lord when we give our final account. Nothing else matters in the present or future.

SOME REPORTS

L. I. Moss

Some letters have been coming to me, which I will answer through the Monitor.

Some well educated people have been telling far and wide, "The Dunkard Brethren can not get a Charter." I wonder if these folks ever knew the Constitution of the U. S. provides for religious liberty. I wonder if some of these big folks think they can take that liberty from us. This work of securing the charter will soon be completed.

Another report is, we have used unfair means to secure this charter. Any one who reports such, will answer before God for such reports. They either speak without knowing, or else do it to injure us. Either is wrong, and is good evidence we are in the right.

—Fayette, Ohio

WHAT WE FOUND

In Two Parts—Part I.

A. J. Bashore

The existing conditions in the church for the last few years have cause much heaviness of heart with many of the members.

Her spiritual glory is de-

parted.

And because of worldly formality and departures from the plain teachings and practices, we could not fellowship in worship as taught in the word; therefore we absented ourselves from what was once the house to worship God in, by his people.

The Lord knows why some who once were regular in attendance at services are absent now, and it matters not what people, even members, think about the matter.

For a number of years we heard that there was an Old Order Brethren church in Southern California. Have been told of its proximity to a certain town. This however did not give a definite location. And all towns have at least four directions. Neither do all roads in this state run directly north, south, east and west. Many run on a bias as slant, curve in and out. And many are the roads that lead in and out of this town.

We started out one day to find the town, and then the church house. We found what we sought after. Not the "Little Brown church in the vale", but a plain white church in a Eucalyptus grove.

Fortunately, while we were in the above stated town, we saw a woman on the street

wearing a bonnet. This is something we seldom see out here, especially among the women of the Church of the Brethren.

On approaching one another we entered into a conversation. We knew her from the other women and she knew us, that we professed something different from other people on the street.

We soon learned that she was a member of the Old Order Brethren. She informed us where the find the church house, also when they had service.

The following Sunday we went to church. Strange statement, isn't it? We gave reasons before why our regularity at church ceased.

The church we found in the grove is painted white within and without. No trimmings or anything for appearance to please the eye, but built along lines of simplicity. This is altogether scriptural for God's people.

The Brethren church believed this and practiced it too until recent years when they (that is some) wanted a new name.

On entering the church and taking a seat we picked up a book and to our surprise and joy read this title: "German

Baptist Brethren hymn book".

These same books were used at our church near my home in the east when I was a boy, and that was not an Old Order Brethren church.

The time for opening the services was at hand. A hymn was announced, lined and sung. They line the hymns before singing, just as our church did forty years ago.

They use no notes, pitches, power, scales, etc., in singing, but sing from the heart.

Evidently they think music by note is man made, and is therefore worldly. This idea we cannot question.

Did you ever hear that there were notes, scales, etc., to music in Christ's time, and that he had classes in music?

There is no leader standing and facing the audience pinching a fork or blowing a whistle to get the pitch or making ugly faces as we have seen some do. This latter is called **EXPRESSION IN MUSIC**, which of course comes from the colleges and from no other place. Neither did we see or hear a musical instrument with a hired player.

The kneeling posture is assumed in prayer. "The Lord's Prayer" is not yet forgotten by these humble worshippers as it is in The Church of the Brethren.

How quiet and sacred all

through the service, this is as it ought to be. Scarcely could we refrain the tears. Calling to mind former years how God's children used to worship.

But we thanked God and took new courage; knowing that there are a people who still believe that the Bible teaches simplicity.

You need not ask what church they belong to. You can see. The height of fashion in jewelry, bobbed hair, gaudy colors, dresses cut short at both ends, etc., is by no means displayed there like in her sister church.

No names written or cut in the seats, or wads of chewing gum stuck on the seats and wall by children, (members at that), like at a church we attended several years; and when the preacher makes mention of such ill manners and misconduct, the parents and other members became angry and use trickery to dispose of him when he desires order in God's house.

No; such things do not occur where members believe the word and are of one mind.

The members are of mature age. This too is altogether scriptural. If the church were to be composed of children as some claim the WORD indicates, why did Jesus make the

mistake and start it with men of more mature minds. (Not colleged though).

The speaker gave a good sermon. Not in theology, science, Greek and Latin, however. But made comparisons in the WORD and then showed the hearers where they must be on the alert lest they fall short.

The sermon reminded me of the kind the Brethren preached when I was a boy.

The ministers do not fail to warn their members, (sometimes with tears), of the sinful things in the world and how they must abstain from them to enter the courts of heaven. Such sermons we used to hear in the Brethren church too.

We were much impressed with one of the elder's statements: "We don't aim to grow large in numbers as other churches do. But we are trying to hold what we have".

The Church of the Brethren is not even trying to do as much.

How well the words of Jesus, in his wonderful prayer to God, fit to this, (Jno. 17:12), read it. How many preachers and elders can truthfully pray such a prayer to God. If not, why not? The above scripture ought to make every church member think seriously.

(To Be Continued.)

QUIT YOU LIKE MEN

Ruth Drake

When Paul wrote his letters of reproof and instruction back to the Corinthian brethren he knew that they were surrounded on all sides by evil influences. He could not remove the influences, nor could he remove the Corinthian church from their evil surroundings, so he gave them the command found in 1 Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong."

The church of today is existing in conditions very similar to those of the early Corinthian church. If we but listen we can hear God's clarion call, "Quit you like men." Have we the courage to quit the sinful practices of the world because God has said that Christ gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people. Zealous of good works. (Titus 2:14). We may think we are popular with our non-Christian friends if we are not at all "peculiar" and just follow in their footsteps, but the chances are they will call us weaklings. after we have stepped across the bars between God's garden and satan's bramble patch. Moreover

we will find upon trying to return that the thorns of the brambles are sharp and they have left their scratches on our conscience. Let's stay on the safe side of the bars before we grieve the Holy Spirit once too often. May we "stand fast in the faith" to such an extent that we can lead lives that are pleasing to God even though surrounded on all sides by sin.

Especially to the young people of today comes the ringing call for true whole-hearted service. They are meeting temptations on every hand that older people know nothing about. If our young people are side-tracked by satan's allurements what will be the result in the church in the next generation. May we as younger people catch a vision of true service through the simple life such as God has portrayed in the New Testament, and by living up to that vision be able to pass it on to our children. Do you realize young people that the church of tomorrow is resting on our shoulders?

Young men, can you quit yourselves like men and say NO when your companions ask you to go to the amusements of the world? Can you walk away from their ridicule with a smile, knowing that your heavenly Father is smiling in approbation of your obedience?

Young lady can you let your adorning be "that meek and quiet spirit which in the sight of God is of great price?" (1 Pet. 3:4) Can you "be strong" and carry your modest dressing throughout your school years even if you are dubbed slow or old maidish by your schoolmates? Can you have courage enough to do what you know is right even if it isn't what the crowd does? You will command more respect from your companions if you carry out your convictions than if you profess to live the simple life and then follow the fashions set by the world. Sometimes it seems as if "no" may mean losing our best friend but remember there is a friend that sticketh closer than a brother (1 Cor. 10:13) brings a promise that I wish every boy and girl, young man and young woman would copy and place in their rooms where it would be the first things their eyes saw each morning upon arising. Temptation comes to us all and we are only made stronger by resisting, but when we wilfully say YES to temptation then sin has come into our lives. Look up 1 Cor. 10:13 before you forget.

—Pioneer, Ohio

CHURCH DISCIPLINE

Part I.

Chas. N. Stutsman

The Church, which is "that commissioned body of people who are elected, regenerated, and kept by the power of God" is an organization enabled to act collectively; and, as such, is authorized to be the agent of Christ on earth since his personal ascension to the right hand of the Father.

The specific sphere of the church's activity is three-fold; i. e. "Evangelization", or the preaching of the Gospel and the teaching of the duties of man (Matt. 28:19); "Representation", or the live and visible manifesting of God's wisdom by showing the success of his plan in the lives of men (Eph. 3:10); and "Salvation", or the turning of souls from the way of error and destruction to the path of right and life (Matt. 18:14, 17).

This church, which was planned by God from the beginning (Eph. 3:9-11), which was actually built by Christ (Matt. 16:18), which was endowed with power by the presence of the Holy Ghost (Acts 1:8; 2:4), has certain authority, as Christ intimated by the gift of the "keys" or "signet" to Peter (Matt. 16:19), and by

His reference to the church as the agent of salvation to an erring soul in Matt. 18:17. But the question arises, "How MUCH authority?" It is from this point that several false doctrines and theories arise to cause much unrest and heaviness of heart to those who love the church with their whole heart. There are those who insist that no authority whatever inheres in the church, except that specifically stated by Christ. Such a position is parallel to the "Strict Construction" policy of the Republican party in Thomas Jefferson's day, which insisted that the Federal government had no authority beyond that specified by the Constitution, while President Washington's "Loose Construction" argued that the central government must of necessity have authority to do anything not specifically prohibited by the Constitution. The fallacy and inconsistency of Jefferson's position was clearly shown when almost the first (and probably the greatest), of his official acts was the Purchase of Louisiana,—a thing not mentioned nor even thought of by the framers of the Constitution! Yes, the foundation law must lay down principles, but it must be left to the organization to solve details as they

arise.

Thus, in the history of the church, when need arose for special attention to financial affairs, the office of Deacon was established, though Christ had never spoken of it. So also, when it became needful to know whether or not Gentile converts should be circumcised, a General Council assembled and reached a decision which was sent to all the local churches as a "decree for to keep", (Acts 16:3), although Christ had not spoken on either the question of circumcision of Gentiles or of decrees by a legislative assembly. However, he had said that his disciples would have power to "bind or loose", which are really our English words "forbid or permit" (Matt. 18:18); and Paul said in I Cor. 5:4 that a church met together to transact business for the Kingdom would be there "with the power of the Lord Jesus".

It follows that every active association of individuals must have governing law. Now, law is "a uniform system and principle", or "a body of rules, written or unwritten, arising from social inter-relations". It is always intended to curb the thoughtless or depraved (I Tim. 1:8-10), and so protects and encourages the righteous. Moreover, all law of Christ's

church is, like its author, **JUST**,—without respect of persons,—equally impartial in its permissions and its prohibitions; is in all sections equally emphatic; and is in all its penalties certain and sure, though proportionate to opportunity (Heb. 10:29) and to knowledge and responsibility (Luke 12:47).

The existence of Law, with penalties attached, presupposes and demands some system of enforcement. This enforcement of law is Discipline in its proper sense, and may be accomplished in any one or all of three ways, viz: "Education", which is that teaching and imparting of information to the ignorant and simple; "Culture", which is that refining and purifying wrought by contact with wholesomeness, or right association; "Reform", which is that punishment for misdeeds with the hope of regeneration, as well as protection to the innocent.

The choice of system or course to be pursued to best accomplish the desire enforcement of law is the matter of Method. But any method must be consistent with the principle of justice, impartiality, equal emphasis, and proportionate penalty. The Law is the Principle toward which Disciplinary Method must tend. This

is shown by Christ when he propounds the law, "Save the erring brother", but leaves the church to choose the method best adapted to the accomplishment of that end. (Matt. 18:17) There had been impressed upon the church the law, "Care for the widows", but the method adopted,—the division of labor by the special assignment of this task to an officer called Deacon.—had not been commanded, but was right because it was **ACCORDING TO THE PRINCIPLE**. So Paul propounds the law, "Sisters shall be veiled in prayer and prophecy", and the church may and does select the method by which this is accomplished.

Herein lies the Holy Spirit's work of **GUIDE** "into all Truth", so that through this body of correct-living disciples He may "reprove the world of sin, of righteousness, of judgment"; for he cannot abide with that world which "can not receive him", but builds at last, of these disciples, that **PERFECT MAN**, with "the measure of the stature of the fulness of Christ."

—Manson, Wash.

Reading, Pa.,
Aug. 30, 1926

B. E. Kesler,
Greeting:

My dear brother in the faith

BIBLE MONITOR

Poplar Bluff, Mo., October 15, 1926

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

of Christ. I thought I would make a few comments on the true and false shepherds.

First, I will draw our attention to Christ the good shepherd, found in St. John 10:11-14-15. Why we consider the sacredness of a true shepherd which is here given in this chapter of John that Jesus came to earth, conceived of the Holy Ghost and brought to life by Virgin Mary, the earthly mother, and Joseph, the earthly father, we cannot help but see some of true shepherds leading and calling to those that are weary and heavy laden and say to them, come unto me and I will give you rest. Why does he ask us to come

unto him? It is because he has such a great heart of love for us all he would have power enough to give every soul that is born into this world if they only would obey his voice when he calls to all to come. Here is a shepherd that is worthwhile obeying for when he promises something he fulfills his promise. Oh! the great shepherd of his sheep who is so willing to have us come unto him.

Take the 4th verse of this chapter and see how he leads in the third verse he leadeth them out and calleth them even by names.

In the 4th verse he even goes before them and the sheep follow him. What for? Because they know his voice. Verse 7, Jesus says, "Verily, verily, I say unto you, I am the door of the sheep." Also the 9th verse of this chapter gives something to realize more how sacred and holy we should be to enter in the door, for he says "I am the door; by me if any man enter in he shall be saved." Why shall we be saved? It is because you and I must go in or enter in the door that Jesus made so plain for each person that wants to. We will never get into the door when we want our own ideas to work out our own plans to get in the door, as we must

come or go the way our true Shepherd has opened for us. For he said in connection in the 14th chapter and 6th verse of John: "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Here is the secret revealed that if you and I ever want to or ever will get to those many mansions, it is because we are willing to be led by the spirit of God. For the apostle Paul tells us if any man have not the spirit of Christ he is none of his and if we should not be none of his we never need to expect to enter into the door of the Great Shepherd of the sheep.

Read Romans 8th chapter, the 9th verse with 10-16 verses. The 17th verse is almost the climax where it tells you and me if we suffer with him then we may be glorified together. Read also the 18th verse of this chapter. No we come back to Jesus the great shepherd when he tells us. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. Read St. John 7:7: "The world cannot hate you but me it hateth because I testify of it that the works are of evil." Read verses 16-17 where it reads Jesus says his doctrine was not of his but of the one that sent him and he says if

any man will do his will he shall know of the doctrine.

Now I have made a few remarks what the great Shepherd and true, has provided for us, so much and are we willing to heed to the sincere Master Shepherd of the true sheep for him? Will we not come more united in his service?

False Shepherd.

What are they doing? We have some shepherd elders that are getting to make believe that this and that is not necessary, leading the members the wrong direction, where there is no hope to gain them with the truth. We have so called shepherds that cannot understand. Read Isaiah 56:11. Shepherds that lead them to go astray (Jer. 50:6-7).

Let us be true to our Great Shepherd that has an arm that never tires of our oft coming to him. May God help us to get away more from the world with its follies. Let us not believe, for it is not written, that we can play base ball, play checkers or any other game for past time for our time is not to do all these follies. We are to watch and pray and then satan will not get so much a hold on us. It is our business to say like Jesus the true and great Shepherd of his true sheep has said to satan when he was tempted on the mountain, "Get

thee hence, satan." It is our business to say no when we are tempted and tried by false shepherds. Hope we may take warning of these few remarks.

Your Sincere Bro. In the

Faith,

Daniel M. Trutt,

1504 N. Front St.,

Reading, Pa.

STAND-PATTERS

L. W. Beery

"Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16:13)

Webster tells us a "Stand-patter" is one who stands by the existing order of things, refusing to accept change or reform." Then if we are going to be Standpatters for God's word, we must stand by it as it was given to us, and refuse to accept any change or reform. How few there are in this day and age of new thought, who are willing to accept the whole word as God has given it to us, and how many question, doubt and disbelieve it.

I thank God that there is yet a church that accepts the whole word, and that we are permitted to be members of that church. Then I am made to wonder how many of us are really Standpatters for the Dunkard Brethren Church.

Brethren and sisters, are we faithful to our baptismal vows? In this age of sin and pleasure it is necessary that we should consider these things. (Eph. 6:13) "Wherefore take up the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand." If we are ever going to accomplish anything for the church or for God we must be Standpatters. How many in our beloved church in the last few years, have been carried away by the awful wave of worldliness that has swept our land, and now they know not where they do stand but are as in Eph. 4:14, "Tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error."

Yes, the wise, worldly educated leaders of the day are spreading all kinds of doctrines and beliefs and are leading many astray, causing them to stumble and fall, but that can be expected. (Matt. 24:24) "For these shall arise false Christs and false prophets, and shall show great signs and wonders. So as to lead astray, if possible, even the elect." Also Matt. 24:10-13, "And then shall many stumble, and shall deliver up one another, and shall hate one another. And

many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied the love of the many shall wax cold. But he that endureth to the end, the same shall be saved."

No, it is not so easy to be a Standpatter for Christ in this world. There are many things we have to endure, of trials, temptations and persecutions for 2 Tim 3:12: "Yea, and all that would live godly in Christ Jesus shall suffer persecution." Yet we can rejoice in the fact that "he that endureth to the end shall be saved."

It is a joy indeed to know that we can be a standpatter for Jesus Christ and his church and with the help of God we can defy satan and all of his imps to change us from our wav. So let us continue to stand. "Looking to Jesus the author and finisher of our faith."

—Union, Ohio.

Yes, we have a goodly supply of the Kesler-Ellmore debate book on hand. The original price was \$1.50. The price now is \$1.00. But if you want a copy and do not feel able to pay for it, send any sum not less than 25c and you will get a copy. Do it NOW so you will have it for the long winter evenings.

THE RADIO

A. H. Zumbrum

As I do not believe in radios for there are things broadcasted that is not fit for anyone to hear that profess Godliness.

Well, some say, "you can shut them off and you wont hear it." After reading the piece Bro. C. E. Wine put in the Monitor of August 15 headed, "In the Dark and Cloudy Day" it seemed I could not get away from the thought. It seemed like a radio was open all over the brotherhood and I could hear the scattered sheep pleading for food, and the care of a shepherd, as the brother spoke of. As this stayed with me for some time I thought of the radio and about some saying when they hear things that is not of good moral principles they shout the radio off, but could not do this. Then I thought if I just could do something for them. So I decided to write these few lines as we can not do much perhaps, but we can remember them at a throne of grace, which is a comfort to anyone to know that some one is remembering them.

—West Manchester, Ohio

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

* * * * *

* / For I am not ashamed *
 * of the gospel of Christ: for *
 * it is the power of God unto *
 * salvation to every one that *
 * believeth; to the Jew first, *
 * and also to the Greek. *
 * (Rom. 1:16.) *

* * * * *

Scripture References:

The Gospel—

Mark 1:1. The beginning of the gospel of Jesus Christ, the Son of God.

Matt. 4:23. And Jesus went about all Galilee * * * preaching the gospel of the kingdom * * *

Mark 16:15. Go ye into all the world, and preach the gospel to every creature.

Rom. 1:1. Paul * * * called to be an apostle separated unto the gospel of God.

Rev. 14:6, 7. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, etc.

Salvation—

Luke 2:30. Mine eyes have seen thy salvation.

Luke 3:6; Isa. 52:10. All flesh shall see the salvation of

God.

Acts 2:21; Joel 2:32. Whosoever shall call on the name of the Lord shall be saved.

Acts 4:12. There is none other name under heaven given among men, whereby we must be saved.

Heb. 5:9. He became the Author of eternal salvation to all them that obey him.

Rev. 12:10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, etc.

The Great Question—What shall we do to be saved? Acts 2:37; 9:6; 22:10; 16:30.

And its Answer — Believe; repent; be baptized. Acts 2:38; 9:6, 18; 22:16; 8:37, 38; 16:31; Mark 16:16; Jno. 3:16; 6:47; Rom. 10:9-17.

Appropriate hymns — Nos. 243, 212, 322. The Brethren Hymnal.

Daily Readings.

NOVEMBER

1. Mon.—1 Cor. 6
2. Tues.—1 Cor. 7
3. Wed.—1 Cor. 8, 9
4. Thu.—1 Cor. 10
5. Fri.—1 Cor. 11

6. Sat.—1 Cor. 12, 13
7. Sun.—Josh. 6:12-20; Psal. 66:1-9
8. Mon.—1 Cor. 14
9. Tue.—1 Cor. 15
10. Wed.—1 Cor. 16
11. Thu.—Acts 19:21-20:1
12. Fri.—2 Cor. 1
13. Sat.—2 Cor. 2, 3
14. Sun.—Josh. 14:6-15; Psal. 15
15. Mon.—2 Cor. 4, 5
16. Tue.—2 Cor. 6, 7
17. Wed.—2 Cor. 8, 9
18. Thu.—2 Cor. 10, 11
19. Fri.—2 Cor. 12, 13
20. Sat.—Acts 20:1-3; Rom. 1
21. Sun.—Josh. 24:14-25; Psal. 107:1-9, 15, 21, 31, 43
22. Mon.—Rom. 2, 3
23. Tue.—Rom. 4, 5
24. Wed.—Rom. 6, 7
25. Thu.—Rom. 8
26. Fri.—Rom. 9, 10
27. Sat.—Rom. 11, 12
28. Sun.—Judges 7; Psal. 27:1-6
29. Mon.—Rom. 13, 14
30. Tue.—Rom. 15, 16.

First Corinthians.

“Corinth is about forty miles west of Athens on the isthmus that separates the southern part of Greece from the northern. It could be reached by land or by sea from Athens. The city was the political capital of Greece at this time, and the Roman proconsul had his

residence there. Corinth was great commercially. It was upon the isthmus, and all land traffic between the north and the south of Greece passed through it. There was a harbor on the Corinthian Gulf as also on the arm of the AEgean Sea on the east. It is said to have had a population at this time of four hundred thousand, made up of a great variety of nationalities. There were Greek, adventurers and Roman settlers, and there were also representatives of Eastern peoples. It was ‘a mass of Jews, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, tradespeople, hucksters, and agents of every form of vice.’ It was known as an extremely wicked city, and vice was practiced under the name and guise of religion. Corinth was near the seat of the famous Isthmian games, to which Paul more than once refers in his writings. It was in a city of this character that the apostle undertook the establishment of a Christian church, and he met with marvelous success.” —Arnold’s S. S. Commentary for 1916.

Paul came to Corinth from Athens on his second missionary journey. At Athens he had comparatively little success; at Corinth many believed and

were baptized, among them the chief ruler of the synagogue in which Paul preached. Here he met Aquila, and Priscilla and was joined by Silas and Timothy whom he had left at Berea. The presence of these friends and helpers was undoubtedly a great encouragement to the apostle. He was further encouraged by a night vision, in which the Lord himself appeared and told him not to be afraid but continue his work, promised his presence and protection, and assured him, "I have much people in this city". So "he continued there a year and six months". (Acts 18:10, 11). In this time he must have become much attached to those people, and they to him.

This first letter of Paul to the church at Corinth is supposed to have been written from Ephesus. The subscription at the end is considered spurious. Notice that it is addressed not to Corinthians only but to "all that in every place call upon the name of Jesus Christ our Lord." He writes on various subjects pertaining to the gospel plan of salvation and the Christian life of Christ as the head of the church and the victor over death; of the church as a body composed of different members; of unity, that all speak the same thing; of order in worship; of idola-

try; of love, "the greatest thing in the world", and of the Christian salutation, the symbol and expression of love; of marriage and divorce; of going to law; of ministerial support; of our influence; and places special emphasis on the resurrection as a fundamental doctrine. In chapter 1:17 to the end of chapter 2 he treats of the wisdom of this world in contrast with the wisdom of this world.

May we, as Bible readers and learners in the school of Christ, continually pray for and seek after more and more of that wisdom which is from above and more precious than silver and gold, to enlighten our understanding as we read God's Holy Word, and guide our feet in the right way; and that we may finally attain to that perfect wisdom which we hope to enjoy with God and his Son and with the holy angels and the saints in heaven.

May I repeat, I hope we may find both pleasure and profit this year in our daily Bible readings. To this end I would recommend:

1. That we be doers of the Word and not readers only.

"Go on, and seek to know the Lord,
And practice what we know."

2. Read some portions repeatedly, and commit choice texts to memory. See "How to 'Eat' the Word" in the Monitor of September 1.

3. That we read prayerfully, thoughtfully, for the time being drawing in the wonderings of our minds

and concentrating our thoughts wholly on the reading, asking for the illumination of the Holy Spirit.

4. Read whole books like James at one sitting; larger books at one sitting or by sections. The Acts may be read by sections by following the outline given in the Monitor of September 15. This method is not to take the place of the "Daily Readings" but to supplement them.

Some members have not yet been heard from. Have you finished the Daily Reading of last year? and do you wish to be enrolled for another year?

To others: We invite you to join our Circle and ask others to join. It pays to read the Bible, the whole Bible, and read a portion every day.

THE COMING OF ANTI-CHRIST

Aaron O. Stauffer

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (II Thess. 2:3-8).

Little children, it is the last time and as ye shall have heard that antichrist shall come, even now are there many antichrists. (I John 2:18). This being the same as the one in Dan. 9:26, 27, "the prince that

shall come" and it says that he shall come out of the people that destroyed the city and sanctuary (Jerusalem), who were Romans. "And he shall confirm the covenant with many for one week: (seven years prophetic time) and in the midst of the week he shall cause the sacrifice and the oblation to cease. This proves three things of vast importance to the child of God. The first and most important is the home gathering of the Jews to Palestine and the rebuilding of their temple which is even now in progress. The return of the Roman world power which is even now in progress under the dictatorship of Mussolini, premier of Italy. The return of Roman Catholicism as the ruling church power which will give all its support to the beast (i. e. Roman world power) and will cause an image (i. e. anti-christ) to be made unto the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. The false prophet of Rev. 13:11 being the same as the harlot of Rev. 17: sitting on the scarlet colored beast creating that "Mystery, Babylon the Great, the Mother of Harlot and Abominations of the Earth,

which is the great city that sitteth on seven mountains". (Rev. 17:9, 18). It is well known that Rome is built on seven hills being called "the city of seven hills". Antichrist being a man who will have the church-power and the world power under his control, who will come in a form of self-righteousness, which is the righteousness of the law, that will deceive all those that are not true believers, and when he shall have everything under his control he will do whatsoever he pleases, breaking his covenant with the Jews as written in Dan. 9:27 who at that time will be worshiping in their temple as in the days of old. And then shall come the "great tribulation". (Matt. 24:15, 28) "time of trouble (Dan. 12:1) hour of temptation (Rev. 3:10), during which there will be the greatest persecution that the world has ever known. It will be a time of salvation for the Gentiles and the purging out of the rebellious Jews. It will be preceded by a great falling away from faith, and the rapture of the bride of Christ or true church, fulfilling that which is written in Thess. 4:14-17, For this we say unto you by the word of the Lord, that we which are alive and remain

unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with in the clouds, to meet the Lord in the air: and so we shall ever be with the Lord. For if we believe that Jesus died and arose again, even so them also which sleep in Jesus will God bring with him. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. (1 Thess. 3:13)

And Enoch the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints (Jude 14). Which will correspond with what Jesus said in Matt. 24:40, 41) Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. In Rev. 3:7-11 it says to the true church: Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation

which shall come upon all the world, to try them that dwell upon the earth. Christ will first receive his saints to him and then will be come with all his saints to judgment as Lord of lords and king of kings and establish his kingdom of whom we will be co-heirs and co-rulers. For, we shall judge angels, the saints shall judge the world. (1 Cor. 6:2, 3) And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. (Rev. 5:10, 11).

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; (Rev. 2:26, 27) For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us. It does not say we are reigning with Christ, which the Catholics claim, for how can

we reign with him when Paul says in 2 Cor. 5:6, "Therefore we are always confident knowing that whilst we are at home in the body, we are absent from the Lord." True, his Spirit is always present with us, but the Lord sitteth at the right hand of the Father, from whence he shall come to judge the quick and the dead, when all nations shall be gathered before him. Now those that contend that we are reigning with Christ, say that satan is bound (Rev. 20:2) which is a great heresy. How can satan be bound when Paul says "but satan hindered us" and Rev. 12:11 says, And they overcame him (satan) by the blood of the Lamb, and by the word of their testimony and they loved not their lives unto the death. For the crown is ~~not~~ at the beginning but at the end, and we must always watch lest we lose our salvation. Why? Because we are fighting satan (Eph. 6:11, 12) Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of

the darkness of this world, against spiritual wickedness in high places. So let us all take heed and watch, for when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But ye brethren, are not in darkneses, that that day should overtake you as a thief. Ye are all the children of light, and the children of day; we are not of the night nor of darkness. (1 Thess. 3:3-5). Which corresponds to Dan. 12:9, 19, "And he said, go thy way Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Proving that contrary to the teachings of many, the true believers will not be in darkness of the near-coming of our Lord, but to the world nadd those not in true light, to them he will come as a thief in the night, and that very unexpected. Watch ye therefore, for ye know not at what hour the Son of man cometh. What I

say unto you, I say unto all: Watch."

Surely, I come quickly, amen; even so come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

—Route 2,

Ephrata, Penna.

OBEDIENCE OR DISOBEDIENCE

S. M. West

"If ye love me, keep my commandments," (John 14:15) This is a direct command from the lips of Jesus the Son of God, and should not be lightly thought upon or disobeyed. How sad to think not only are his, but his Father's commands equally, if not more binding so wantonly violated! Men everywhere shaved off clean contrary to Lev. 19:27. Women wearing that which pertaineth to a man, contrary to Deut. 22:5, being an abomination in God's sight. That beautiful hair God gave them for a covering, bobbed and frizzled up according to the fashion of the

world; the prayer veil commanded to be worn in worship left off, and the disrespect and irreverence to God shown by the lying, swearing, stealing, adultery, coveting, slander, sabbath breaking and many other things done, even by professed Christians contrary of Exodus 22:3 to 18. Deut. 5:16 to 22 and other of God's commands in the Old Testament.

When that child who was to be born upon whose shoulders the government was to be, was born and took his place as he did, and reaching back into the old and reiterating those commands, making others more plain and stronger for redeemed man to live by, made obedience to them a duty. Then reading as we may in the New Testament all his instructions, commands and loving sentences recorded as they are by his chosen apostles and other disciples and later redeemed ones, the one whom Jesus loved (John 13:23; 21:7) so accurately describing his three ordinances 13:1 to 31; 13:17 says,

"If ye know these things, happy are ye if ye do them."

Then our text, "If ye love me, keep my commandments" (Jno. 14:23) "If a man love me he will keep my words". Is that not pretty plain preaching. But listen, it's Jesus who is talking (Heb. 3:1) "Wherefore holy brethren partakers of the heavenly calling consider the apostle and high priest of our profession, Christ Jesus who was faithful to him that appointed him as Moses was faithful in all his house." Do not these words speak loudly to us and should we not heed them?

As we look around on all sides of us we see the conformity to the world in dressing or not dressing, wearing of jewelry and costly apparel and being so like the world in business and seeking of amusements and so forth forbidden by apostle Paul in Romans 12:2 "Be not conformed to the world, but be ye transformed by the renewing of your mind," or by becoming crea-

tures in Christ Jesus. Is it not high time God's servants cry aloud and spare not? (Isaiah 58:1) In Hebrews 5:1, Paul cries out "Let us therefor fear lest a promise being left us of short of it." Is it not a sadness that words can not express to think that man created in God's own likeness should go so far away from him as to allow satan to deceive him with thoughts that cause him to take so important a subject as the salvation of his soul as so cheap a thing, and of so little consequence, when God with so much love for us put his word here to be a lamp to our feet and a light to our path? (Psalms 119:105).

Matthew 25:31, 32, 33, tells of that separation time. And he shall set the sheep, his redeemed ones on his right hand. "then shall the king say to them on his right hand (the sheep) come ye blessed of my father, inherit the kingdom prepared for you from the

foundation of the world."

When man's salvation and fitting for that never ending home is of more cosequence than all things else put together, why, oh why, should not mankind seek diligently to find out of a certainty God's ways to get there?

It is a problem I can not solve, how professed Christians with so many of his command disobeyed are going to meet their God at that day he has appointed in which he will judge the world according to the deeds done in the body. (2 Cor. 5:14) when Jesus so plainly said, "If ye love me **KEEP** my commandments". (John 14:15, And again, "If a man love me he will keep my words." (14:23).

In the light of all that can be found in God's word concerning these things how can mankind live in so thoughtless, yes heedless, a way?

BIBLE MONITOR

VOL. IV.

November 1, 1926.

NO. 21.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

ITEMS OF INTEREST

On October the 13th a Dunkard Brethren church was organized at Elk City, Okla. Two brethren, Joseph A. Root and A. Leedy were ordained, one minister, T. C. Root, received in his office, one minister, Roland Smith, elected, one deacon in his office and one deacon, Jno. J. Root, elected; a good force of workers. These dear brethren will gladly welcome others who may wish to cast their lot with them, to locate in their community.

They have a good farming section where the various farm crops are grown and, apparently as healthful climate as the country affords. Mild winters, where the mercury rarely registers below zero, and the summers tempered by the cooling breeze from the cooler regions to the south west.

Their organization was based on this resolution, viz: "Since there is division in the Church of the Brethren in

which we have hitherto held fellowship, we, the undersigned, being 'in the same faith as declared when we were baptized and received into the church', decide to adhere to that same faith as declared in our baptismal vows, and as set forth in the Declaration of Principles of the Dunkard Brethren, which identifies us as one of them."

Since the Charter for the Dunkard Brethren church has not yet been secured, and the permanent organization effected, some are being discouraged by our opposers who tell them if they line up with us, they will just be out in the world without a church home; whereas, when they take this step and are organized, they are prospective members of the organization, and will be charter members of the organization when it is fully completed.

"My little children, let no man deceive you": "The mills

of the gods grind slowly," but the grist will be ground out in due time. Better take your stand on the side of right, even if they do "think it strange that you run not with them to the same excess of riot speaking evil of you." And we should "stand, having done all, to stand against the wiles of the devil," who is seeking to destroy.

Once upon a time there was a colony of bees quite centrally located among the many other colonies scattered about the country. This colony was known to have many real workers among them, but at the same time there were a considerable number of drones among them. These drones were known to sally forth and back continually as if on some real errand of helpfulness. But on closer observation it was discovered that these drones were only making regular visits, north, south, east and west, to those other colonies about the country, collecting, and planning for the collecting of the sweets gathered by the faithful workers in those colonies, to be deposited in the cells of this one colony thus centrally located.

Moreover it was discovered

that it required a large per cent of the sweets so collected to transport those drones, sleek fellows, from one part of the country to another on their regular visits to those colonies, and to the many special assemblages of the workers of those scattered colonies. Whereupon, the cells of this central colony did not fill up as rapidly as desired and even actually seemed to be decreasing rather than increasing in content, and a lamentable cry of "deficit" and consequent "retrenchment" was set up, and many of the faithful wondered why?

Upon final investigation it was discovered by some of the faithful, that this leakage or decrease was due to the large consumption of their sweets in transporting those drones about the country. When this discovery was made, they at once turned the key on their cells in the local colonies. Some, apparently, haven't made this discovery yet. But the "wise shall discern".

Inquiries come to us occasionally concerning property rights in local churches that are divided because of the introduction of customs and practices foreign to our former church polity. This question of property rights is inherent in the inalienable civic and relig-

ious right of any man to worship God as he thinks the word of God teaches and his conscience dictates. To illustrate: two men form a copartnership to do a certain work—to do business together. They own the property and equipage together, both having means invested in it. In course of time, one party wants to experiment with innovations and novelties in running the business to which the other party seriously objects, which he has a perfect right to do.

Being unable to reconcile their different views of the situation, the second party feels the business is losing out because of those innovations and novelties and decides to dissolve the partnership, having a perfect right to do so. The property being deeded jointly to the promoters, this second party feels he has some property rights in the business—and—who will say he hasn't regardless of the technicalities of law? But how is he to get his equity in it? One process is by law, the other, by compromise.

Now our advise, poor as it may be, to our "Dunkard Brethren" is, where property is involved, to use the second method always, the first never. Better suffer yourselves to be

defrauded than to go to law with your former brethren. You have a perfect right, civil and religious, to worship God as you think best, and if your former brethren have the spirit of Christ, they will readily consent to a just and equitable compromise based on the relative amount invested.

NARROW

We have met persons who, when we told them that we believed that God meant what he said and that it was necessary to obey him in order to enter into life, called us narrow. It seems to give some persons, and even professed believers in Jesus Christ, satisfaction to call some other professed believer narrow. And with many such the man is narrow who differs from them on some point of doctrine. Never have we heard one of these define just what he means by narrow; but it has always been easy to see that they considered a man narrow who took Christ at his word.

It doesn't matter at all what we are called for trying to follow in all the commandments of Jesus. And it hurts least of all to be called narrow, for the way of salvation is narrow. Jesus made that quite plain in

his Sermon on the Mount. His words are these: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

On the other hand he says: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

We are not narrow because we try to follow in the way of the Lord; but at times we may seem narrow by wanting to have things go just our way, do just according to our notion, when no specific command has been given us. We don't want that kind of narrowness, for there is no merit in it: it doesn't get us any closer to heaven, and it may keep some from going that way who would if we did not add commandments of our own and place them on a par with the commandments of Jesus.

We need some of Paul's ability to be all things to all men, and yet to obey Christ in all things. To be called narrow can do us no real harm, though it may hurt the pride somewhat. It might be good for us to have our pride hurt more than it ever has been, for pride never got anyone closer to heaven.

People say we are narrow when we oppose the wearing of

gold and fashionable clothing; that we are narrow when we practice the washing of feet and the eating of the Lord's supper. But such narrowness is to be praised, not blamed. Would that no one could blame us for doing anything more than living up strictly to all the Lord's commandments.

Sometimes we are called narrow for not communing with other denominations. But we cannot help that; we feel that we must keep the ordinances as they were delivered to us. And we could not feel justified in keeping a part of the ordinance and omitting a part. If that is narrowness, we hope to have more of it as we grow older.

Occasionally too much emphasis is placed upon the means which we adopt to accomplish a given end. That might with some degree of propriety be called narrowness; and yet, even under such circumstances, we should judge more from the motive than anything else, as there is nothing really wrong in overemphasizing the means: it just isn't the best way of accomplishing what we are aiming at.

Taking all together, we must say that the narrow people, so called, occupy safe ground,

even though it is unpopular. And, after all, can we say that safety is not about the most important thing when we are seeking salvation? There are many ways shown us, and we are told that they will take us to heaven; but we have never yet been told of a way quite as good as the one that Christ came to reveal to us.

It is childish to be frightened just because someone calls us narrow for doing what we do. That would do for children. We have seen children do very foolish and dangerous things just to keep from being called cowards. As men and women we ought to have outgrown the fear of such things. If we believe we are right, following in the steps of the Master, are we so foolish as to turn aside because a man or woman not going our way calls out, "Narrow"?

We need the faith that will lead us to obey fully and from the heart all the commandments given us by our teacher. So long as we are standing and walking beside Christ we need have no fear of what man may say of us. It is better to be called narrow for being close to Christ than to be called broad for being closer to the adversary. If Moses were living now, or if the critics had

lived then, they would have called him narrow for choosing as he did. Let us press forward in the course we know to be right, and in due time our reward will come.

WHAT WE FOUND Part II

A. J. Bashore

I was told that the one minister was in this office only about two years. Many of our college-preachers ought to hear him and profit thereby.

He has no paper to read his sermon from nor a note book to refer to, but gives forth truth at a rapid rate.

His salary comes from his six days toil on a ranch. And toil before pay. Not like pastors who want salary in advance.

After the sermon the deacons make comments on the same and ask God to bless it. The deacons read the chapter from which the preacher will preach.

The ministers do not fail to mention (for the good of their members) the evils that other churches are practicing.

"Saying we do not come here for entertainment at a card or billiard table, picture show, social function, special

songs, instrumental music, etc., but assemble here to preach the word and to edify and build one another up in the faith."

With all their plain simple method, (the modern Christian? says, "their foggy legalistic ideas"), there are a goodly number in attendance including non-members or outsiders.

Thus provig that some people still desire the preached word, instead of foolish sayings.

The young and the old come. Yes, some of the latter are bent because of very age.

They have no young people's meetings nor Sunday school. No doubt you readers will now say, "they must be slow and behind the times." Hold on a moment! I want to tell you some thing.

The Church of the Brethren have congregations, large in number of members, too, where Sunday school is not very favorable, at one of their four church houses they have Sunday school. We visited such a one in the east the other year.

The old order Brethren have none of the above, nor have they missionaries misrepresenting God's word, no colleges to educate the children in and become unbelievers to part of God's word, no field

men to consume funds, no salaried pastors, etc.

Therefore they are retaining their integrity quite well.

This too is something the Church of the Brethren isn't doing. Sunday school is all right and good if it is conducted right. When it comes to the point where politics, picnics, social functions are more important to discuss than the Bible, it is high time to cease having Sunday schools, and avoid lots of trouble in the church. The Sunday school like the colleges became the dictator to the church. They should have always been kept under subjection and rigid discipline. Then the church would have retained her integrity, and within her body there would still be peace, hope, faith and love.

Cleaving to the old and proven methods in most cases is wise, and sensible too.

To desire and do the things that other worldly churches do is folly. The result is like it was with Israel who desired things because other nations had them: A God-forgotten people. And a people almost forgotten by God.

Because of their sins and unbelief they suffered much. The same is true of the church. Remember, that through much

tribulation we enter the kingdom of heaven.

Have you noticed in reading that we did not find the Old Order Brethren Church in town, but out in the country.

A healthy and rightful place for both church house and its members. However, a few of their members live in town.

They are mostly an agricultural people. Doubtless they too will loose their integrity once they dabble into all kinds of business as did their sister church.

When a church body or a member moves to a town or city, they move away from God.

There may be a few exceptions. The devil can accomplish his aim better with large groups of mixed people than he can with a few or a body who are of one mind as brethren ought to be.

Many years ago the Church of the Brethren believed in rural location for members and houses of worship. At least there is where most of them used to be found.

The church as a body did not have the evils as she has now.

Have you found the scripture where God endorses the building of cities and especially for His church to locate

there while here on earth? I haven't. God did incline to Jerusalem, and did sanction the building of the temple with its holy place for His habitation at seasons. But this is a type and shadow of things to come.

I always did contend that the church has lost her spiritual mooring when she emigrated to the cities, and have received much criticism for such a statement from church members. They said the city is the proper place for a church to work because there are more people, and naturally more sin. This is true, but how soon are some of the members doing little sinful things which city folks do who know little about Jesus and church life.

If the cities are such good places for the church to do work for the Lord why is it that the members, some, sooner or later look and do like the city people? And in a decade there is scarcely a sign of a once plain church. Each member having his own private interpretation of the word. In other words: A law unto himself. Was not this the condition that existed before the flood?

Let us think on these things.

Then read the Epistles and see whether we can't find

something about how the church be governed. They die spiritually in act, but not in name.

Take your Bible and read again the account of Abraham and Lot. Did Lot receive a greater blessing from God than Abraham for moving into the city? Did God bless Cain for building a city?

We have not written these lines to fill space or take up time. But for the benefit of those of us who think there is so much spirituality in the worldward movement of the church. That we may learn from a people even tho they are called "old fogies" and "legalists," that they are not so ignorant after all, concerning some of the Bible teachings.

Solomon has given many good proverbs. Will mention one, "Go to the ant, thou slug-gard; consider her ways, and be wise." (Prov. 6:6, read the whole chapter).

Let us go and learn the ways of this simple life church, and then apply Godly wisdom and see whether our lives will not speak for Jesus.

Praise be to God for a people who are not ashamed of Him, and are trying to live His Word.

CHURCH DISCIPLINE

Part Two

Chas. N. Etutsman

There are four primary purposes for the exercise of discipline within the church. So let us study the why and how as revealed in the Word.

1. To Preserve Order. We often hear the expression, "Order is Heaven's first law"; and it seems justified by the fact that God did not or could not use an earth which was "without form and void." He, therefore, created both vegetable and animal life to reproduce "after its kind," and put Adam in Eden "to dress and to keep it." Thus He not only gave Adam a "job", but was providing for growth and for the profitable use of the things created. So it is with the church: it is useless when out of order and not running "true to form." Therefore "God has set in the church governments", which is really the word "governors" (I Cor. 12: 28), and Paul left Titus in Crete "to set in order" what things might need attention. (Tit. 1:5). But how shall they do it? Paul makes it plain in I Cor. 4:21 that he would use "forbearance or severity," as the case might demand. To "exhort, reprove, rebuke," (as

in Tit. 2:15; 2 Tim. 4:2; Tit. 1:13), so that order may replace chaos.

2. To Preserve Unity and Harmony. "Endeavor to keep the unity of the spirit in the bond of peace," (Eph. 4:3), because all the several members of the body are inter-dependent, (1 Cor. 12:12-27), and because two cannot "walk together except they be agreed." (Amos 3:3). This shows plainly God's very emphatic disapproval of the lack of harmony among members of the church, and that church which disregards the entrance of discord into its midst is doomed to ultimate oblivion, though God will raise up the "remnant" which will perpetuate His will. "Examine yourselves whether ye be in the Faith," (2 Cor. 13:5) and so preserve harmony if each individual finds an affirmative answer to the examination. If the Elders will "rule with diligence" (Rom. 12:8), which is a steady devotion born of interest and a sense of responsibility; or if they will "rule as a Father" (1 Tim. 3:5), which implies that they will use sense, justice, or even severity when needed, the existent discord in the body of the church must gradually disappear. But to each individual comes the injunction, "Be not

unequally yoked together with unbelievers" (2 Cor. 6:14).

Who is the "unbeliever" but that one who keeps not Christ's word, (1 Jno. 2:3-5), or whose faith is dead, (Jas. 2:19-20). No lover of the church, or believer in its mission on earth, tries to evade its laws, nor tries to prevent the enforcement of law by the exercise of discipline. "By their fruits shall ye know them." "If a man love me, he will keep my words," said Christ. Indeed, the one who refuses to be governed peaceably is not "of us," for, as John argues, "if he had been of us, he would not have gone from us." Besides, "the spirit of the prophets is subject to the prophets," (1 Cor. 14:32), so that a "factious" or contentious man is to be "rejected," (Tit. 3:10-11), because "he sins and is self-condemned." The church doesn't condemn him (as so many well-meaning brethren say they fear to do), but ratifies the man's own choice and condemnation.

3. To Secure and Preserve Purity of Life in Others. If your brother or neighbor has a mote in his eye, so impairing or endangering his eyesight and usefulness, it is your duty to help save him by the removal of the mote. Only be sure your own eyesight is true, so

you make no mistake in the operation. Christ did not say, "Let the mote stay," but wants it removed by a clear eye and steady hand. (Matt. 7: 3-5). So ought elders to charge that no "other" doctrine be taught, (1 Tim. 1:3), so that as a result of the corrective or coercive measures the membership may "sorrow to repentance" (2 Cor. 7:9). "Mark and avoid" them that cause divisions, for they serve not Jesus but self, and may deceive other simple ones. (Rom. 16: 17). "Have no company" with the disobedient and stubborn, so that he may see himself as he really is, and be ashamed. (2 Thess. 3:14). It is a well-known fact that a great deal of the crime prevalent today is due to the laxity of courts and juries in punishing criminals when caught. These criminals conclude that so long as society will continue to associate with them, they need not change. If, like Paul, the church would "deliver to Satan" the perverted sinner within her number, he would "be taught not to blaspheme." (1 Tim. 1:20). But just what does "mark and avoid" or "deliver to satan" mean? Does it seem like harsh treatment? Just as blood poison allowed to spread in the physical body

may bring a crisis where severe measures are necessary, so sin in the body of the church will produce such a crisis that the operation may not be enjoyable to either the patient or the physician.

4. To Secure and Preserve Purity of Life in Ourselves. Paul said he "kept his body under subjection" so he would not become a castaway. (1 Cor. 9:27). Peter pleads, "Be diligent to be found without spot," (2 Pet. 3:14). Thus purity of life may be fostered by our own personal effort. But elders also are to "take heed to the flock" (Acts 20: 28) that it be not lost in impurity. This self-preservation, when attained by the church as a body, many be the result of a process of elimination. For "Know ye not that a little leaven leaveneth the whole lump?" Therefore "that the spirit may be saved," it is best that the leavening sinner "be taken away from among you." (1 Cor. 5:2-13). Or, if one be disobedient and persistently refuse to hear good counsel or to correct his errors, "let him be unto thee as a heathen man and a publican." (Matt. 18: 17). How can he be thus and be in full fellowship in the church? Manifestly, such a thing is impossible. Or, if a member of the body "offend,"

(which is the word "scandalize," meaning to be a source of dishonor or scandal), "pluck it out or cut it off." (Matt. 5:30). Why? To preserve purity in the remainder of the body! It were well for the church to heed this warning, lest, because of the sin she permits to thrive in the members, she find the entire body become foul and rejected of God.

Of course, "No chastening for the present seemeth joyous, but grievous," (Heb. 12:11). But if it produce "the peaceable fruit of righteousness," it is well with all concerned. So, "Let all things be done unto edifying," which is growth and improvement in Faith and Holiness, though not necessarily increase in numbers. May it be borne in mind that whether the task be pleasant or grievous, the exercise of discipline (even if it be to disfellowship) has always the same spirit and purpose as expressed by Paul in 2 Cor. 13:9. "This we wish, even your perfection."

—Manson, Wash.

VISIONS

Ruth Drake

question being asked today, "Does God still use visions to reveal his will to his followers?" In Acts 2:17 or Joel 2:28 we find these words, "And it shall be in the last days saith God, I will pour forth of my spirit upon all flesh; and your sons and your daughters shall prophecy and your young men shall see visions, and your old men shall dream dreams!"

In the business realm today we find men with more and bigger visions than ever before. Visions have brought us the department stores, the millions of immense factories, the palatial steamboats, the radio, automobile, airship and the many other improvements of the modern life. If visions play such a big part in the physical realm, why not in the spiritual?

In this day of hustle and bustle we need more than ever before to get a vision of Christ's quiet walk among men. He was never too busy to be about God's business. Ask yourself the question, "Am I?" Can God say of you and me that he can depend upon us to carry out his plans no matter how busy we are with the affairs of this life? Are we picking out the big things of life and making our lives count for Jesus, or are we permitting the little troubles and

In studying the Bible we find many instances of God's will being revealed through visions. We frequently hear the

BIBLE MONITOR

Poplar Bluff, Mo., November 1, 1926

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

unnecessary work to place a screen between God and us?

May God help us to catch a vision of Christ on Calvary. May we get the true realization of what it must have meant to God, to give up his only son for the redemption of people that had even rejected him. Would we do as much for a friend, let alone an enemy? If we once get a vision of God's great love, and Christ's willing obedience it cannot help but make our lives better. We will serve him from love and not from fear. Children who really love their earthly parents will be only too glad to carry out. Eph. 6:1.

If we obey our parents in the flesh from love how much more ought we to serve our heavenly father with love since he has given us eternal life. All the riches and honor we can receive from our parents will count as nothing in the last great day beside the gift God is holdig in store for his faithful children.

What a wonderful promise God gave to his people in II Chron. 7:14, "If my people who are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land." Let's reread that verse until we get the full importance of what God asked of his children. Then ask God that he may give us each a vision of what His church would be able to do if each member humbled himself, prayed, sought God's face and turned from his wicked ways. The old world would be awakened to its need of Christ in a short time if each Christian obeyed II Chron. 7:14.

—Pioneer, Ohio

The all day meeting, one mile east of Jonestown, Lebanon County, Pa., on Sunday, Oct. 3, was well attended. The weather was ideal, the minis-

tering brethren did their part well. Thirteen congregations were represented. The interest is growing by those that attend and by many that fail to get there. It was announced for an all day service at the same place on Nov. 7. If we love God we hate sin and love righteousness.

Henry Kegerers.

BREAKING OR KEEPING VOW?

R. L. Cocklin

In a time when Christ is fast forming his triumphant church and when all manner of evil is being said against us falsely, it behooves me to rise to action in this way against the blasphemous remarks made not only against his people, but against Christ and his Word. I can rejoice when they speak all manner of evil against me falsely, but am filled with righteous indignation when Christ and his Word are evil spoken of. As the scripture says, "Be ye angry and sin not" (Eph. 4:26). Brethren, the time has come that our silence must be broken and a defensive action taken. The best and most effective weapon that we Fundamental Dunkards can use against our "modern brethren" is the sword of

the spirit to barricade or bombard their conscience with a broadside of doctrine. There is so much being said about us breaking our vow to Christ in this new (but ever old) movement which has and is sweeping our land and nation. Thanks be to God, I feel that my vow to him has been made firmer by taking a firmer stand. I did not vow to a church name but to Christ to live faithful in His church. His church is one in which all his teachings, sayings, ordinances, commandments, or doctrines are adhered to and upheld or obeyed. That church you can name it what you will, the name will never change its principle or doctrines.

Brethren, I care not if you change any of your individual names it will never change your character or appearance to the world. The same thing is true in the church. The name will save no man, only its declaration of principles, if they are in harmony with Christ and his Word, and we likewise give divine obeisance to them. Therefore this being reasonable, rational, logical, and greatest of all, spiritually discerned, I would impress on the mind of all readers that changing a name of any church organization does not necessarily mean a change in princi-

ples or teachigs of that booy.

For instance, the Church of the Brethren changed their name some years ago, and the changing of the name did not affect their fellowship with God until too many young brethren swapped their Christian education for an intellectual education and this infection or disease developed into a bad case of modern theology and worldliness of the rankest type. Those who should be fearful of breaking their vow are those who still hold to the church that permits, advocates, and does nothing to suppress the present evils of the day in any way, which has almost smothered out the last spark of Christianity yet remaining. If any reader of this paper is in a church that permits or upholds or does nothing to suppress such modern occurrences as chicken corn soup suppers, weiner roasts and marshmallow toasts, or any other modern merchandising and devilish methods of increasing its funds in the church treasury—for God's sake get out of it and keep your vow to God in which you promised to forsake sin and satan in all his pernicious ways and to live faithful unto God until death. If this is not sin and displeasing in God's sight what uder heaven is sinful? God's church always was

pure and will remain pure. Are you in it? Keeping our vow is to stand true and steadfast to the teachings and doctrines of Christ in his church, which has an ecclesiastical power to enforce right and repel wrong. Finally, my brethren, stand fast in the Lord and the power of his might until Jesus comes, is my prayer. Amen.

—Mechanicsburg, Penna.

STAND STILL

W. Y. Smith

Moses said this to the children of Israel when they were at the Red Sea when the Egyptians were in pursuit of them. (Ex. 14:13, 14). Do we stand still? But we hear one say we cannot stand still for we either go forward or back. But remember we must be grounded and settled in the truth of the gospel, to stand still.

Are we grounded in Christ's teachings as commanded in Cor. 1:23 as the church or body of Christ? See how beautifully are his teachings linked together. Next we will consider loyalty to Christ's words. Now if any man be in Christ he is a new creature. Being regenerated they will not want the things of the world. Where do we stand. May the holy spirit direct our hearts that we

may comfort one another in our pilgrimage here below.

The Second Chance Given

Only to the jews or remnant, as I understand it, or do we as Gentiles have the same chance? Nay verily. We have the written word for our guide. You may wonder why we think so, but here is the scripture for it. "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people" (Isa. 11:11). Now when Christ shall reign supremely and the stone is cut out of the mountain without hands the kings of the earth will all be subdued. But let us follow the jews to the tribulation of those days (Matt. 24: 29). Then we go back to the twenty-third of Matt. and the 26th verse; there we will find Christ talking to the jews. Daniel foretold that there would be a time of trouble sent to them (Dan. 12:1).

—Tonasket, Wash.

THE CHURCH OF JESUS CHRIST AND CHRISTIANITY

D. W. Hostetler

What has the church to do with the individual's christianity? What do we mean by the word "church"? In "The

Two Centuries of the Church of the Brethren," page 103, L. W. Teeter has the following:

"The term 'church' must necessarily be understood to mean the assembly of persons committed to God by the hearing of the Gospel of Jesus Christ, proclaimed by himself, founded and organized by him into a covenant body of worshippers during his personal ministry on earth with himself as its head." This I believe to be true from the teaching of Paul in Acts 20:28, that the church is God's purchased possession and the price paid is the life and blood of the Son of God. In Eph. 1:7, we find that it is in Him we have redemption through His blood, the forgiveness of sins, according to the richness of His grace.

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son, cleanseth us from all sin. (1 Jno. 1:7).

The application of the blood of Jesus Christ is conditioned on two things; first, to walk in the light as he is in the light. In the fifth verse of this chapter, John declares that God is light. This brings us to the second condition, which is fellowship. This is followed by the law of church mem-

bership, of faith, repentance baptism, which brings us into the church and into fellowship with the household of faith and the blood of Jesus Christ his son cleanseth from all sin.

Recently I read an article in a religious publication that would lead some people to think that one can live a Christian life without and independent of the church. This is an absurdity.

In the 12th chapter of I Cor. and Eph. 4, Paul, in dealing with the body of Christ says that it has many members but only one body. Referring to this corporal body, he says the eye cannot hear nor the ear see, and one of these members cannot say to the other I have no need of thee, but each member is essential to the body in performing its work. Hence, the Holy Spirit divides to every man as he wills, and he gave these gifts to be used for the edifying of the body of Christ.

It is true the accepting of Jesus Christ is an individual responsibility, but the church has a great deal to do with one's accepting Christ. See Matt. 28:19. The primary mission of the church is to go into all the world and preach the gospel, for she is the repository of the oracles of God. Paul in I Tim. 3:15, speaks about

the house of God which is the church of the living God, the pillar and ground of the truth. Then turn to John 17:8. Speaking of the disciples he says, "I have given them thy words which thou gavest me." In verse 14, he says, "I have given them thy word." Hence it is clear that Jesus Christ has given the church the message of his life and it is her mission to bring this message to the lost.

Again, we read that Christ is the head of the church and that he is the saviour of the body. The head is the crowning part of the body, and in the head the brain rules. The brain is made up of a group of propensities composing the human mind. The mind thinks and the body moves in harmony with the mind. So, if Christ is the head of the church and he is the great mind of God thinking for man, it is but Christ thinking for the church. It is but the mind of Christ controlling the body (the church).

Again, we read that the church is to be subject to Christ, which means to be brought under the authority of a ruler. The church owes her allegiance to a sovereign and is governed by his law. Again we read that Christ loved the church and gave himself

for it. He did this so that he might sanctify and cleanse it, that he might present it to himself a glorious church not having spot or wrinkle, holy and without blemish. The New Testament scripture is to regulate, control, and quiet life. To live up to this standard of church life outside the church is an impossibility. For to be baptized or born into fellowship of the household of faith gives us a full right to all the ordinances of the church, feet washing, the supper, communion, salutation, and the anointing of the sick with oil. To these the sinner outside the church has no right, but he must come into the church to receive these rights and blessings.

—Bennett's Switch, Ind.

CHRIST'S MESSAGE TO THE CHURCH AT LAODICEA—REV. 3, 14

J. W. Galley

Christ has no commendation for this church. I know thy works, that thou art neither cold or hot, I would thou wert cold or hot, so then because thou art luke warm, and neither cold nor hot, I will spue thee out of my mouth.

There is nothing more disgusting today to Christ than a

luke warm church. Our churches of today are largely in this lukewarm condition. There is much going on in them, but it is largely mechanical and of a social character. Committees, societies and clubs are multiplied, and an absence of spiritual heat. Revival meetings are held instead of waiting on the Lord for power. Then evangelists and paid singers are hired and soul winning is made a business, because of fondly lukewarmness, the same as that of the church of Laodicea (Self Deception).

“Because thou sayest I am rich, and increased in goods, and have need of nothing; and knoweth not that thou art wretched and miserable and poor and blind and naked.

They thought they were rich, but Christ saw the poverty of their heart. There are many such churches in the world today, many churches have cathedral-like buildings, stained glass windows, eloquent preachers, paid singers, large congregations, and many of the members worldly and playing, dancing, and theater-going Christians. When we visit such churches they take great pride in showing us their fine building, an evidence of their wealth, yes the church at Laodicea was burdened with

wealth.

But the church of Laodicea was not only poor, though rich, it was blind or near-sighted. They could see their worldly prosperity, but were short-sighted as to heavenly things, so the Lord told them to anoint their eyes with eye-salve. Their merchants dealt in ointments and herbs and salve of a high degree of healing virtue, but they possessed no salve that would restore impaired spiritual vision, only the unction of the Holy One could do that.

One of the most startling revelations was made to the church of Laodicea. Christ said, "Behold I stand at the door and knock."

These words are generally quoted as an appeal to sinners, but they are not, they are addressed to a church, and to a church in whose midst Christ had once stood, but now found himself excluded and standing outside knocking for admittance.

This is the most startling thing recorded in the New Testament, that it is possible for

a church to be outwardly prosperous and yet have no Christ in its midst, and be unconscious of the fact. This is a description of a Christless church.

Yes excluded from His own nation. Excluded from the world, for it crucified him; excluded from his church for He stands outside its door knocking for entrance. How did He come to be outside of the church? He had been within once or there would never have been a church. How did he come to leave the church? They had not thrust him out, for they had not missed His presence. They continued to worship and sing His praises, and engage in all manner of Christian service, yet He had withdrawn. Why? Because of Worldliness.

May the character of the church today be as the Laodicean, can we hope for any great change before the Lord comes back?

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

THE WORLD IN THE DAYS OF THE APOSTLES

“Before Jesus ascended to heaven he told his disciples what they should do when he was gone. The work that he gave them to do was to preach the gospel; their field was the whole world. The whole world was not what he would mean by that term now. A great part of the world has been discovered and settled since then.

“Rome was the world's center and the world's mistress. Tiberias Caesar was still upon the throne, with seven years yet to pass of his wretched life and his corrupt reign. The sway of Rome extended from Britain to Egypt, and from Spain to the Euphrates. Beyond the Roman Empire on the east lay Parthia, Bersia, Media, Elam, and the countries looking toward India—all of them being but comparatively little known, as they then were the Roman territories were parcelled out into provinces of two kinds, imperial and senatorial; the latter being in a measure self-governing, while the for-

mer were ruled directly by Roman officers, and were kept in subjection by the presence of a large military force. The Roman government did not attempt to do away with the peculiar customs and institutions of the nations that came under its yoke, and was especially tolerant in religious matters. The hand of Rome lay heaviest upon its provinces in the exaction of tribute and taxes. The Roman empire at that time was practically ‘the whole world.’

“The three dominant languages were the Latin, the Greek and the Hebrew. The Latin was the language of the court, and in it all legal documents were written. Greek was the language of culture, of commerce, and of general intercommunication—and had been since the days of Alexander the Great. The business of the world was carried on in the Greek tongue, and it therefore was the most widely distributed of all languages then spoken. This language was adopted by the early Christians in their work of evangelizing the world

and in it the New Testament was written. The Hebrew was the language of the Jews only. In it they read the Scriptures and conducted the services of the temple and the synagogue.

"The world was full of magnificence in temples, theaters, studios, hippodromes and palaces. The works undertaken by the Roman government were of vast extent requiring great expenditures. Great roads extended from Rome to different parts of the empire. Solid structures of all kinds were erected in Italy, and in the princes — amphitheaters of stone, magnificent harbors, bridges, etc. Alexandria and Egypt were the home of letters, of the ancient Egyptian civilization impured with new life through Greek art and refinement and Roman energy. Atioch, the Sebuccian capital of Syria, was the home of the occult arts and the extreme eastern metropolis of Rome. But neither Atnioch nor Alexandria had yet reached the zenith of its power. Antioch was to be the first to designate the followers of Jesus as Christians, and later was to be the mother of the great liturgies of the church. Alexandria was to preserve to the world the purest form of the Greek scriptures, and to be the chief Bible

house of all nations. In the province of Asia, where Christianity was to do her noblest work, was firmly established the Ephesian temple of Diana. In this province the seven churches were to be established, overthrowing magic and idolatry in their stronghold. A few centuries before the province of Macedonia had made herself the ruler of the world, and Thessalonica, now Salonika, had not yet lost her place in the chief city of that region. Athens was the center of Greek philosophy and art, and Corinth was the home of splendor and luxury. God's many were worshiped everywhere except by the Jews. The followers of Christ were to carry the good tidings of a Savior to men who worshiped idols, gods and dignified men."—The Scholars' Quarterly, 1883.

Second Corinthians

"This epistle was written from Macedonia, possibly a few months after the first. . . Paul had sent Timothy to Corinth (1 Cor. 16:10), who had now returned and was with him while he was writing this epistle (ch. 1:1). They most likely reported many things to Paul of which he says nothing in this letter—things which were very necessary for Paul to know that he might better

adopt his second letter to the wants of the church. From the report, especially of Titus (Ch. 7:6-13), it appears that the main part of the church had accepted his former letter, and that it had the desired effect, causing godly sorrow, repentance and even reformation. On account of this Paul rejoices, feeling assured that the church at Corinth is not beyond redemption. Hence in this letter he aims to fully maintain and defend the position taken throughout his former letter, and to encourage them in perseverance. . .

"The two letters to the Corinthians are so prolific with treatments of general, practical questions that they form a very important part in the New Testament canon, serving as commentary to the Gospel, and even to the Old Testament."—Tester's Commentary

In this second letter, as in the first, Paul exhorts to unity and directs the members to "greet one another with a holy kiss."

Romans

"The epistle to the Romans is the only one written by Paul to any of the churches which he had not founded, or at least visited previous to his writing. There was a great familiarity between Paul and certain dis-

ciples at Rome, acquaintances, kinsmen (see Ch. 16:3, 7, 11) and others. From the general character of this epistle it is apparent that it was addressed to a body of believers made up of both Jews and Gentiles, the latter being greatly in the majority.

"Paul wrote from Corinth, as appears clear from the references he makes to persons living in Corinth, at Phebe of Cenchrea, an eastern part of Corinth (Ch. 16:1), and 'Gaius, my host' i. e., with whom he lodged (Ch. 16:23). It is supposed that Paul wrote during his 'three months' stay in Greece, probably about two and a half years before he arrived at Rome, which was shortly before he took his last journey to Jerusalem (Comp ch. 15:24, 25)."—Teeter's Commentary.

"The origin of the Roman church is involved in obscurity. If it had been founded by St. Peter, according to a later tradition, the absence of any allusion to him both in this epistle and in the letters written by St. Paul from Rome would admit of no explanation. It is equally clear that no other apostle was the founder. The statement in the Clementines that the first tidings of the gospel reached Rome during

the lifetime of our Lord is evidently a fiction for the purposes of the romance. On the other-hand, it is clear that the foundation of this church dates very far back. It may be that some of these Romans, 'both Jews and proselytes,' present on the day of Pentecost (Acts 2:10), carried back the earliest tidings of the new doctrine; or the gospel may have first reached the imperial city through those who were scattered abroad to escape the persecution which followed on the death of Stephen (Acts 8:4; 11:19).

"In describing the purport of this epistle we may start from St. Paul's own words, which, standing at the beginning of the doctrinal portion, may be taken as giving a summary of the contents. Ch. 1:16, 17. Accordingly the epistle has been described as comprising 'the religious philosophy of the world's history.' The atonement of Christ is the center of religious history."—Smith-Peloubet Bible Dictionary.

We, the Monitor people of

Martinsburg, met in the Menonite meeting house on Oct. 17. The crowd was small but enthusiastic. Several ministers could not be present on account of holding a series of meetings and other causes, but prospects look good. A committee was appointed to look after the securing of a house. If the house can be secured Bro. Moss promised to stop with us on his return trip from Maryland in December and hold some meetings for us and help us organize. We seek an interest in the prayers of all God's people for the success of the meeting.

J. G. Mock,
—Martinsburg, Pa.

When congregations are organized we should have the date, the name, and the place of organization, with the name and address of the officials for our files. If already organized give the information anyway. Please do not neglect this.

Our columns are now open for church news, obituaries and items of general interest. Write concisely, giving the

main facts without elaborate details. Study the art of saying much in few words. "Write what thou seest and send it to the churches."

PHYSICAL DEATH VS. SPIRITUAL DEATH

H. E. Miller

Let us go back to the children of Israel in their wanderings and notice God's instructions to them through Moses their leader. About the time of preparation for the entry of the promised land, where they would come in contact and be among other nations, notice God's warnings, instructions, etc.

I Dent. 13:1 to 18 inclusive He tells them there will arise false prophets and dreamers to deceive them, and even though their prophecy of a sign or wonder come to pass, they should not be deceived, for He would allow those things to come to pass to prove to them, whether or not they loved the Lord, verse 3.

Now notice that the one who prophesies falsely is to be put to death, because he has openly

tried to turn the people away from the Lord. Again notice in verse 6, if one close to oneself in blood or marriage come to one secretly and try to turn him to the worldly ways and against the Lord, namely to the gods of the people, gods that thou hast not known, to take up the ways of the other nations, thou shalt not spare him but kill him, and all the people are to help stone him. This may seem rather severe, but God had warned them continually and told them what the penalty would be, and as he cannot lie it must be fulfilled. He many times stresses in Deut., alone, Keep all my commandments, again Deut. 12:29-30 follow not after other doctrines. He said Thou shalt not learn to do after their ways (Deut. 10:27). For the Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. We are made to wonder if some are not trying to bribe God in this day. Remember some tried to buy the power of the Holy Spirit. Read some of the references on what is to become of false prophets. (1 Kings 22:11, Jer. 29:21,

Isiah, 9:15, Jer. 23:34, 28:16, 29:32, Ezk. 13:3, 14:9, Jer. 6:14). They can heal slightly.

As we have touched lightly on the physical death which came in olden times because of faithlessness and disobedience to God, let us turn briefly to the spiritual side. First the sad part is, that those who die spiritually cannot be buried and put away where they will not pollute the pure. And Christ said that one who has tasted of the good things of God and die spiritually could not possibly be resurrected from that state to which he has fallen.

Now I have been made to think if we would do as commanded, and in comparison with Deut. 13:6-17 where they ejected the false ones from among them, if we would put away the false leaders, prophets, and body friends, who continually try to get us to go after other methods, other denominational plans, and take in worldly ways, such as pianos, orchestras, jewelry,

bobbed hair, and what not, and to disregard the kiss, prayer veil, and many other doctrines, and put them from among us with all their substance, the Holy Spirit could then use us to win souls to Christ. But as with Joshua while there is sin in the camp we can not prosper. (Rev. 22:19, Deut. 4:2, 12:32, 13:18; Josh. 1:7, Prov. 30:6). The foregoing are a few of the references where we are warned not to add to or take away from God's word.

Now let us turn to a few references about the false prophets, and leaders as mentioned in the new testament. (Matt. 7:15, 24:11; 2 Peter 2:1; 1 John 4:1). Let us therefore study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth, neither adding to or taking away. Let us take God at His word is my prayer.

—1025 Michigan Ave.,

Fresno, Calif.

BIBLE MONITOR

VOL. IV.

November 15, 1926.

NO. 22.

“For the faith once for all delivered to the saints”

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NOTICE

Bro. L. I. Moss informs us our Charter and Bylaws are now completed, so that the Dunkard Brethren church is now legally recognized as a distinct organization, qualified to do business under its corporate name in keeping with the provisions of its Charter.

We are suggesting that congregations now organized and those yet to be organized, represent in person or by letter at our next Stockholders' Meeting time and place to be announced later.

THANKSGIVING

As another Thanksgiving Day approaches we are again reminded of the goodness and love of a kind heavenly Father, who has spared our lives thru another year; for it is in him that we live and move and have our continual being, and our life and our breath are in his hands. How manifold then are our reasons for being

thankful.

It should be remembered however, that this annual feast, for we usually make it a feast, is of our own originating, and that we should not allow it to embrace all occasions for thanksgiving. Somehow we have gotten the idea that we should wait until the next revival to make a start in the Christian life and do not expect folks to do otherwise—a very bad idea or custom.

May it not be so with our thanksgiving.

“Giving thanks always for all things,” is the Bible idea. ALWAYS, not spasmodically, or just on special occasions. For ALL THINGS. How comprehensive; and for ALL MEN, not merely for ME and MINE.

“I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgiving, be made for all men; for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness

and gravity. This is good and acceptable in the sight of God our Savior." Whether, "first of all" means first in importance, or first in point of time, or whether Paul is here giving the "order" of items in prayer signifies little. The idea is that every season of prayer should at least manifest a spirit, if not words of thankfulness. So that every day should be a day of thanksgiving.

"Magnify Him with thanksgiving," by expressing in words our gratefulness for "all things, for all men", for "every good gift and every perfect gift cometh down from him." How grateful we should be! On the contrary, how forgetful and how careless we are!

"Come before His presence with thanksgiving." "Where two or three are gathered in His name" he'll be there. A most appropriate time to "come into his presence with thanksgiving."

"Enter into His gates with thanksgiving." Thanksgiving should take a prominent place in our worship, should take its place in the general prayer service. But how forgetful we are! The Lord in his goodness sometimes "chastizes" us, and may even "scourge" us a little to remind us, so we do not

forget all his benefits." When all goes well and life's pleasures abound we forget the day of adversity, may come, and when it does, it is so hard to look up confidently and say, "Father I thank thee."

"Sing unto Jehovah with thanksgiving." Then thanksgiving should enter into our song service. Indeed, our worship would lose much in acceptableness without a prominent part of it is thanksgiving; for we are told, "with thanksgiving let your requests be known." So that, if we make request for present needs, an expression of thanks should be made for past blessings to show our appreciation.

But how often, as in the case of the ten lepers only one, the "stranger," returns to give thanks. Many of the cleansed, but so few of the thankful.

Then, too, thanksgiving should not all be theory.

It is well to theorize and speculate about our thankfulness, but it is the concrete feature of it that counts, and there are many ways in which this may be a reality. For instance, we should be thankful for the preservation of life, for health, for food, for raiment, for house and home, for kindred and friends, and all other needed temporal blessings.

This however is about as far

as many can go in expressions of thankfulness. A much broader field opens up to us as God's children.

We thank him for all those and besides we thank him that it ever came into our hearts to love and serve him. We thank him for a disposition still to do so. We thank for the rich provisions of grace and salvation given us thru his Son and revealed to us in the Bible. We thank him for the Book of all books, a lamp to our feet and a light unto our pathway. We thank for religious freedom and liberty of conscience, and for the hope of immortality and a home in heaven at last.

And just now we feel to express our thanks for the patience and prayers of our many friends who seem fully to appreciate our efforts in trying to serve them. Then too, our contributors have been very patient and very thoughtful in keeping our file well filled with such helpful messages and such timely articles for the columns of the "Monitor" and for the help of our agents in enlisting the interest of others and enrolling them on our mailing list.

May the good Lord reward you all.

IN EVERYTHING GIVE THANKS

The Thanksgiving season is with us once more. How thankful are we for what we have received during the past twelve months? Or are we among those who complain because they came short and did not get all they wanted and expected? Why is it that we oftener hear grumbling than thanksgiving? Have we reached the point where we think we have a right to the fulfillment of all our desires?

And are we thankful for the evil that did not come to us? There have been hurricanes and floods and earthquakes in many places, and we have escaped all of them? Are we thankful for that, or do we think it was no more than we deserved? We have had an abundance of food and raiment. How often and how earnestly have we thanked the Giver of all good for our fortunate condition? Millions of people during the year have suffered from famine. Have we shared with them, or have we been like the rich man who congratulated himself that he had a supply laid up which would last him many days? If we are in the latter class, let us not forget the message that

came to him from God.

We experienced a hurricane, and no one in the family was injured. Our roof was taken off and a good part of our goods soaked. But it was a small inconvenience and loss compared with what some of our friends and neighbors suffered, for some of them had their homes destroyed and their furniture broken up. We do not know why it so happened; but we do not dare say or even think that it was because we were better or more deserving than they. The Father knows why these things come upon us, and we know that he does all things well. We may safely trust all to him, for he makes no mistakes in his dealings with the children of men.

How often have we had occasion to thank God for the apparent misfortunes which have come upon us! We have been kept from doing something on which we had set our hearts, and have we always submitted with becoming meekness, or have we railed against our so-called unkind fate? And afterwards, when we saw that what we took for a misfortune was a blessing in disguise, have we had the grace to be ashamed because of our lack of trust and gratitude for ALL that comes to us? We do not know what

is best for us, and it often happens that what people think would be a blessing to them proves to be just the opposite. Knowing how fallible we are, and how infallible God is, we should thank him for everything that he sends us is for our good if we but use it aright. But we call some things blessings and other things misfortunes; the former because they are what we want, and the latter because they are what we do not want. And yet we are very often mistaken, for the things we want are not always for our highest good, and not rarely the things we do not want are just the ones we need.

Sometimes it seems to us that most people these days have lost the feeling of thankfulness, and so they fail to express their thanks for what comes to them, even when it is what they have desired. Is it because we are worshipers of the material instead of the spiritual? We came into the world without anything, and we must go out in the same way: no matter how great our material possessions, we cannot take any of them with us into the other world. Why, then, do we cling so close to our worldly wealth? And why do we grieve so sorely when some of it is destroyed? Is it an

indication as to where our hearts are? "Where your treasure is, there will your heart be also." Are our affections fixed upon earthly or heavenly treasures?

In everything give thanks. Nothing is so bad that it might not be worse, and we should be thankful that the worst did not come to us. Feeling thankful is largely a habit; we can cultivate it until we would not think of receiving anything from the Lord without thanksgiving, or we can suppress the feeling to such a degree that we rarely think of returning thanks for any of our blessings.

It seems to us that if we as a people were more thankful it would lead us to be greater lovers of mercy and to walk more humbly before our God. And why should we not be more thankful? What blessings would we ask that have not been given to us abundantly? Let us not forget that the extent of the blessing depends very largely upon our own actions. The Lord is ever ready to open the windows of heaven and pour out upon us a blessing which will more than fill our storehouses. And not the last nor the least of our duties toward him is that of showing our thankfulness for whatever he permits to come to us.

THE DECEITFULNESS OF SIN

Part I

Chas. N. Stutsman

In this expression, which is suggested by the article by Bro. J. F. Britton in the Monitor of Sept. 1, and quoted from Heb. 3:13, are two distinct ideas worthy of consideration.

First, SIN, as a subject, is shunned by altogether too many of those whose duty it is to "Cry aloud and spare not," as per Isa. 58:1. There seems to be a disposition to omit any or all teaching and discussion of a disagreeable or distasteful topic, as though there were some sort of security in ignorance. The fallacy of this course is proven by the sad results experienced in those families whose children were reared in ignorance of those life-facts they had a right to learn from their parents. It is a FALSE MODESTY, and is productive of no good but much harm.

Sin is a fact,—a positive, undeniable fact,—most assuredly existent and practically everywhere with us in this life. It is part of the mission of the Holy Ghost on earth to "reprove the world of sin." (Jno. 16:8). And for us to remain blind to this truth is simply to "deceive ourselves", as the apostle tells us in 1 Jno. 1:8.

Therefore it is well for us to learn what the Scriptures teach concerning the component qualities and characteristics as well as the essence of the thing itself.

Sin is a POISON, which means that it is NOT ONLY NOT FOOD, but it is the diametric opposite of food,—destructive to both soul and body. The injection of this poison into a system is called a “sting”, and so Paul warns us that “The sting of Death is Sin.” (1 Cor. 15:56). No sin does not necessarily produce instant or immediate death, but that death is inevitable and the sure result of the poison in the system. So, James says in Jas. 1:15, “Sin, when it is finished, bringeth forth death.” Meanwhile, this poison has a tendency to deaden the sensibilities, as a narcotic drug affects the physical body. The conscience is dulled so it can not be trusted as a safe guide; and the resultant spiritual lethargy is as dangerous to the soul as active participation in crime.

“Sin is the transgression of the law”. (1 Jno. 3:4). Therefore, to “step across” the boundaries or barriers prescribed by duly constituted authority is not that “inalienable right” so many people are led to believe; but it is SIN,

which is the sting of Death.

Again, there are many who seem to think, (if we may judge by their action), that to refrain from active participation in crime is quite deserving of credit. These fail to note that the omission of good deeds is condemned, for “to him that knoweth to do good and doeth it not, to him it is sin”. (Jas. 4:17). It should be noticed that it was not any outright or active opposition which Christ charged against those who were being turned away at the Last Day, but “Ye did NOT any GOOD unto me”. In fact John tells us that “All unrighteousness is sin”. (1 Jno. 5:17) Oh, how the people of this age need the teaching that it is not only the commission of Evil, but also the omission of Good, that works havoc and is counted Sin! Brethren, Ye Men of God, set as watchmen on the walls to guard Israel! “Cry aloud! Spare not! Lift up thy voice like a trumpet and shew my people their transgression, and the house of Jacob their sins!”

It might help us to appreciate the fact of sin for us to be reminded that “Your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear”. (Isa. 59:2). Is your prayer unanswered, or not as

effective as it should be? "Now we know that God heareth not sinners" the unlearned man, who had been born blind, reminded the Jews.

But whence cometh this enemy of the soul, this poison of spirit, this hindrance to prayer? "He that committeth sin is of the Devil; for the Devil sinneth from the beginning". (1 Jno. 3:8). To him that is guilty of committing sin, Jesus says, "Ye are of your father, the Devil, and the lusts of your father you will do." The devil was both a murderer and a liar, (Jno. 8:44), and it is quite noticeable that these are NEGATIVE terms,—the opposites of life and truth. Yes, Sin is life's most serious negation, separating us from God and all "things that pertain unto life and Godliness." It is born of Man's arch-enemy, the Devil, and can result only in Death, both physical and spiritual.

Not only is the negative character of sin shown in "murderer", "liar", "poison", but in Paul's expression, "the unfruitful works of darkness". (Eph. 5:11). To say the least, there is no constructive phase to Sin. It is defiling, besetting, handicapping, and becomes habitual, as was the case with Israel in the days of Hosea, when God's lament was, "My people are BENT to

backsliding from Me". (Hos. 11:7). -

—Manson, Washington

TRUTH AS GLEANED FROM CHARACTER STUDY

I. J. Rosenberger

The Bible abounds in personal representatives for each Christian grace, and these men and women, then as now, typify the line of the grace most prominent in their make-up. Ministers teach on this line. When we wish to hold up the ideal of physical strength, we point to Samson. In dwelling upon the necessity of patience we, like James, remind men of "the patience of Job."

Women in the Bible have been most illustrious examples along the same line. For moral courage, exercised in behalf of others, we point to Esther. For genuine devotion we direct attention to Anna the prophetess. In holding up, looking at, and admiring their traits of character, we naturally imbibe at least some of their characteristics and become more and more like them. The same is true of men, as types or representatives of evil. We can not speak of Herod without a shudder, thinking of his cruelty. The name Jezebel at once pictures in the mind a life of wickedness.

There are two women named in the Scriptures,—wholly dissimilar,—to which I invite attention.

1. The first of these is found in Rev. 17:3, 4, and is described thus: "I saw a woman sit upon a scarlet colored beast. . . And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Woman is a common symbol in the Scriptures, representing the church true or false. As a woman, a mother brings forth, and so does a body, the church, true or false, bring forth and increase. The woman in my text quoted symbolizes the apostate church, deceptive Christianity. Notice the points as she is described:

(1) She was on "a beast," symbolizing her activity and equipment in disseminating her corrupt doctrine. Christ speaks of this class as "compassing sea and land to make one proselyte, and when he is made ye make him two fold more the child of hell than yourselves." Evil workers have always been noted for their zeal and success. They are not pedestrians. They ride, which implies speed. What glaring reports they give of their success, because they are

riding.

"(2) "She was arrayed in purple and scarlet color." These imply their rank. Apostate Christianity has a control in state, as presidents, governors, etc. At their rallies and parades are to be seen "their purple and scarlet color," in plumes, sashes and flags, worn by those of high rank. These are often on exhibit in their halls of worship.

(3) She was "decked with gold, and precious stones and pearls." In this apostate church there is no restraint in decking and ornamenting the body. The reader is perfectly familiar with these sinful ornamentations worn by apostate professors.

(4) "Having a golden cup in her hand." This "cup in her hand" implies invitation—to induce and entice them with their vile associations. This symbolizes the appeal held out today, to join and partake of the entertainments, amusements and festivities of apostate religion. They have no power for good, as they cultivate no grace, but are a sure index that they are "lovers of pleasure more than lovers of God."

(") This woman is charged with the grave sin of spiritual fornication and whoredom,—sins exceedingly offensive and ruinous.

These, to a very large extent pass unnoticed today. Even the church lacks in watchfulness along these lines, unmindful of the woeful fact that "He that is joined to a harlot is one body." James warns us thus: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" The people of Israel were accused of harlotry in their affiliations with the corrupt religions of the land. This same sin is incurred today by affiliating with corrupt doctrines,—those who preach a fragmentary Gospel. John says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed, is a partaker of his evil deeds." This spiritual adultery and fornication is ex-tant, yes, rampant in the religious world today; and it will all be met in that final great day.

2. The second woman to which we call attention is found in Rev. 19, and is thus described: "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

Paul, in speaking of this woman, calls her, "The glorious church, not having spot or wrinkle or any such thing."

I invite the reader to go with me and gaze at this typical Christian woman, as outlined in the Bible, and as the Church of the Brethren has steadily held up for over two hundred years. The former was arrayed in purple, scarlet and gold, but Peter thus describes the adorning of this latter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart." Why this negative teaching? Because the Spirit knew that the trend of mankind was to follow the apostate traits of woman No. 1. Hence, by way of emphasis, the Spirit bids us to not do so. How fully does woman No. 2 follow Peter's bidding: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Let it be noticed, also, that No. 1 did not start so badly, but she soon got into the dark alleys of gross crimes. We are told: "Evil men wax worse and worse."

It is a painful truth that persons who disregard Gospel restraint in their attire, soon get out on the commons, where

they indulge in any measure of sin and wrong doing without any remorse. They, "being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness."

Dear reader, let me inquire: "To which of the foregoing women are you bending? To whom are your steps, your influence trending?" These, in time, will serve as an index, a prophecy of your portentous future.

—Covington, Ohio

THE CHRISTIAN'S WALK

Aaron O. Stauffer

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10)

With all lowliness and meekness, with longsuffering, forbearing one another in love. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with the saints what is the breadth, and length, and depth and height. And to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. Till we all come in the unity of the faith, and of the

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; That we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love may grow unto him in all things, which is the head, even Christ, that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil. Let all bitterness and wrath, and anger and clamour and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. But fornication and all uncleanness or covetousness, let it not be once named among you as becometh saints, neither filthiness nor foolish talking, nor jesting which are not convenient, but rather giving of thanks. For this ye know, that no whoremonger nor unclean

person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of God. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like of the which I tell you now, as I have told you in times past, that they which do such things shall not inherit the kingdom of God”.

Thus we see how holy and blameless our Christian's walk should be if we want to be counted with Christ's body, and an inheritor of his glory, for without holiness no man shall see the Lord.

There are over 500 different Christian sects or denominations, and yet Christ ordained only one church which is his body. Through his wise master builder, Paul, being the apostle to the Gentiles, who we are; upon the confession, “Thou art the Christ, Son of the living God.” There being only 3 classes named: the Jews Gentiles and church of God. The Jews rejected Christ because they sought righteousness by works, (Rom. 9:32) and the Gentiles who sought it not, but receiving it through faith. But the apostle Paul warns us (Rom. 11:20, .1) that

the time will come that we will also seek it by works, as Revelation proves through the church of the Loadiceans, how rich and increased with goods they thought they were: yet the Spirit said, “ye are poor and blind, and naked.” This is precisely the condition of the Christian church today. And somebody must give account for every division which has come into the church. What an awful day of reckoning that will be. On one hand they turn the grace of God into lasciviousness by courting the world and its folly, saying we are saved by grace. While on the other hand they have added a lot of their own laws and rules to the church ordinances given by Christ, counting them equal to the others, thereby like the Pharisees, setting up their own righteousness against the righteousness of God. While in the end of the New Testament it says that if we take from the words of this book, our part will also be taken out of the Book of Life, while if any man shall add unto these things, God shall add unto him the plagues written in this book.

For we walk by faith, and not by sight, therefore, it can not be of works, but we are saved by grace through faith; it is the gift of God. Therefore it must be in the works of faith, always doing our best,

BIBLE MONITOR

Poplar Bluff, Mo., November 15, 1926

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

yet feeling as if we did not do near enough, like unprofitable servants. While on the other hand the righteousness of the law, or by works, they feel as if they were nearer right than others because they are opposed to automobiles, wear plain clothing, have plain vehicles, wear unmarred beards, practice immersion, or their form of separation and shunning, having a live Sunday school, or doing great missionary work, giving much alms to poor or charity work, all of which are our views of the commandments of the Lord, but we must not keep them in the letter but in the spirit, for the letter killeth but the spirit giveth life, where the spirit is

right, the letter will be right also. Keeping them through faith in love, and not through any by-laws or believing that salvation lies in any of those forms, for salvation comes only through faith in Christ's atoning blood. Now those opposed to autos, say that we must keep separate from the world, and how can we keep separate if we do everything that the world does? Then we have no self-denial. We are not to conform to the world showing the need of different clothing and the like. In the early Christian churches according to history, they always baptized in a running stream and the men wore beards. If you will read Martyr's Mirror, you will see how the churches from which the plain people have sprung, how very strict they were in the matter of separation and shunning, especially if you read one of the letters of Jacob the Chandler, who was bishop, to a church where some did not want to shun an excommunicated brother. It is commanded to teach the word of God to all nations, and God loveth a cheerful giver. My dear friends take account of yourself where you stand before it is too late. Prove with God's word that you really are walking in the Christian's walk or if you are only deceiving yourself. Would God take away one set of laws,

nailing them with him to the cross, because we could not keep them, (the law being holy, against our carnal natures), and put up another set of laws instead, which are just as hard to keep? God forbid! Whosoever of you are justified by the works of the law; ye are fallen from grace (Gal. 5:4) How are we saved then? By not walking after the flesh, but in the Spirit, having our hearts in total submission unto Him, and realizing our helpless sinful state, therefore opening to us the grace of God, through faith in Christ's atoning blood. But let us all be more abounding in the work of the Lord, and consider that if we are a true child of God, we also do his will, lest we also be suddenly destroyed by the destroyer: "But let a man examine himself, and so let him eat of that bread, and drink of that cup: For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For if we would judge ourselves, we should not be judged. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith; If by any means I might attain to the resurrection of

the dead." Let us all grow in grace, and the knowledge of our Lord and Savior, Jesus Christ. The love of God keeping your hearts perfect in Christ Jesus, to whom be all glory, now and forever. Amen.

Route 2,
Ephrata, Penna.

WALKING WITH THE WORLD

By Mrs. Matilda C. Edwards

The church and the world walked far
apart,

On the changing shore of time;
The world was singing a giddy song,
And the Church a hymn sublime.

"Come give me your hand" cried the
merry world;

"And walk with me this way,"

But the good church hid her snowy
hand,

And solemnly answered "Nay".

"I will not give you my hand at all,
And I will not walk with you.

Your way is the way to the endless
death,

And your words are all untrue."

"Nay, walk with me but a little
space",

Said the world with a kindly air,
"The road I walk is a pleasant road;
And the sun shines always there."

"Your path is thorny, rough and rude;
And mine is broad and plain.

My road is paved with flowers and
dew,

And yours with tears and pain."

"The sky above me is always blue,
No want, no toil I know;

The sky above you is always dark,
Your lot is a lot of woe."

"My road you see is a broad fair one;
My gate is high and wide;

There's room enough for you and for
me;

To travel side by side."

Half shyly the church approached the world;

And gave him her hand of snow;
The old world grasped it and walked along,

Saying in accents low:
"Your dress is too simple to please my taste;

I'll give you pearls to wear;
Rich velvets and silks for your graceful form,

And diamonds to deck your hair."
Then the Church looked down at her plain white robe,

And then at the dazzling world;
And blushed when she saw his handsome lip;

With a smile contemptuous curled!
"I will change my dress for a costlier one,"

Said the church with a smile of grace;
Then her pure white garments drifted away;

And the world gave in their place—
Beautiful satins and shining silks,
Rubies and gems and pearls;

And over her forehead her bright hair fell,
Crisped in a thousand curls!

"Your house is too plain," said the proud old world.

"I'll build you one like mine,
Carpets of Brussels and curtains of lace;

And furniture ever so fine."
So he builds her a costly and beautiful house,

Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,

Gleaming in purple and gold.
And fairs and shows in her halls were held;

And the world and his children were there,

And music and dancing and feasting were heard;

In the place that was meant for prayer.

She had cushioned pews for the rich and the great,

To sit in their pomp and pride;
While the poor folks in their shabby suits;

Sat meekly down outside.

The Angel of Mercy flew over the church;

And whispered, "I know thy sin".

Then the church looked back with a sigh and longed;

To gather her children in.
But some were off at the midnight ball,

And some were off at the play;
And some were drinking in gay saloons,

So she quietly went her way.
Then the gay world gallantly said to her:

"Your children mean no harm,
Merely indulging in innocent sports."

So she leant on his proffered arm,
And smiled and chatted and gathered flowers,

As she walked along with the world;

While millions and millions of deathless souls,

To the horrible gulf were hurled!

"Your preachers are all too old and plain."

Said the gay world with a sneer;
"They frighten my children with dreadful tales;

Which I like not for them to hear.
They talk of brimstone, fire and pain;
And the horrors of endless night;
They talk of a place that should not be

Mentioned to ears polite."
"I will send you some of another stamp;

Brilliant and gay and fast,
Who will tell them that people may live as they list,

And go to heaven at last."
So he filled her house with gay divines,

Gifted and great and learned;
And the plain old men who had preached the cross,

Were out of her pulpits turned.

"You give too much to the poor," said the world;

"Far more than you ought to do.
If they are in need of food and clothes,

Why need it trouble you?"

"Go take your money and buy rich robes,

And horses and carriages fine;
And pearls and jewels and dainty foods,

And the rarest and costliest wines;
My children, they dote on all such things,

And if you their love would win;
 You must do as they do and walk in
 the way,
 That they are walking in."
 Then the Church held tightly the
 strings of her purse,
 And gracefully lowered her head,
 And simpered, "I've given too much
 away,
 I'll do as you have said."

So the poor were turned from her
 door in scorn,
 And she heard not the orphans cry,
 And she drew her beautiful robes
 aside,
 As the widows went weeping by.
 And the sons of the World and the
 sons of the Church,
 Walked closely hand and heart,
 And only the Master who knoweth all,
 Could tell the two apart.
 Then the church sat down at her eas
 and said,
 "I am rich and in goods increased.
 I have need of nothing and naught to
 do;
 But to laugh and dance and feast."
 And the sly World heard her and
 laughed in his sleeves,
 And mockingly said aside,
 "The Church is fallen—the beautiful
 Church,
 And her shame, is her boast and
 pride."

The Angel drew near the Mercy seat,
 And whispered in sighs her name;
 And the saints their anthems of rap-
 ture hushed,
 And covered their heads with shame.
 And a voice came down through the
 hush of heavn
 From Him who sat on the throne;
 "I know thy works and how thou
 hast said,
 'I am rich', and hast not known
 That thou art naked and poor and
 blind
 And wretched before my face!
 Therefore from my presence I cast
 thee out,
 And blot thy name from its place.

—Grape Hill, Va.

Jan. 3, 1874.

GO FORWARD

F. B. Surbey

At a time when murmurings
 came from within the ranks of
 the Israelites, and from with-
 out the Egyptian army was
 approaching; the Lord said to
 Moses, "Speak unto the chil-
 dren of Israel that they go for-
 ward." (Ex. 14.15)

There are times when we
 should stand still, times when
 we should cry unto the Lord,
 and times when we should
 "Go Forward". When we bur-
 ried the old man in the bap-
 tismal waters, we were told to
 arise and WALK in newness
 of life. Heb. 12:1 tells us to
 "run with patience the race
 that is set before us". II Peter
 3:18 says we are to "GROW
 in grace and the knowledge of
 our Lord," Paul, giving us an
 example says: "I PRESS
 toward the mark for the prize
 of the high calling of God in
 Christ Jesus." (Phil. 3:14)
 The words walk, run, grow
 and press signify action in a
 forward direction, and apply
 not only to individuals but to
 the church as a whole. The
 church should not look back
 but go forward. Especially is
 this true now since we have
 freed ourselves from certain
 hindrances to our spiritual life,
 and have re-established the

true faith of the gospel and of our father amongst us.

We should "Go Forward"—

In consecration. We should walk and talk with our Master daily about the spiritual welfare of the church.

2. In Christian Education and Training.

We need to put on a program of Bible Study and Bible teaching in our homes and in the church. Blessed is the man whose "delight is in the Law of the Lord and in His Law doth he meditate day and night." Then too, we need to teach our young people the origin and purpose of the church, her history, authority and her ordinances. This teaching will help make future leaders and pillars for the church.

3. In Evangelization.

Our life among men should be such that the world may know that we are "ambassadors for Christ, as though God did beseech you by us." Every day our life should be a sermon to some one with whom we labor or associate. Our ministers, also, should use every opportunity to preach the good old Gospel.

The program we outline and the attitude we take towards that program, will in a measure, determine our love for the church.

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be giv'n
Till toils and cares shall end."

Do we have the true faith the true gospel principles, the faith and principles of the Apostolic church? If we do, then may we pray—Holy Spirit, speak unto the Dunkard Brethren that we "Go Forward", prayerfully, earnestly and unitedly.

—North Canton, Ohio.

Our love feast was held at West Fulton church, Ohio, Oct. 23. The attendance was large. We do not have a large church house. We had with us members from Northeastern Ohio, where Bro. Shroyer lives, a number from Plevna, Ind., and some from other places. There were one hundred and fifty members at the tables. There were ten ministers present. Bro. J. F. Britton of Virginia, officiated.

We had a real old fashioned meeting all through, and all were made glad.

Tears of joy were shed by both old and young. May the day soon come when many more of our people can again enjoy such communions.

L. I. Moss,

Fayette, Ohio.

On Nov. 7, 1926, a Dunkard Brethren church was organized

at Farrenburg, Mo. One elder, (B. E. Kesler) and fourteen other members. Others not be-present are expected to line up with us at their earliest opportunity.

Who will be the next?

Wherever there are other

groups that wish to be charter churches when we are fully organized, just let us hear from you and we'll attend to your wants in helping you to organize.

Lulu M. Kesler,
Poplar Bluff, Mo.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT

* * * * *

* In those days there was *
* no king in Israel, but ev- *
* ery man did that which *
* was right in his own eyes. *
* (Judges 17:6; 21:25). *

* * * * *

The time of the Judges was a period of anarchy—"no king"; of individualism, private interpretation—"every man did that which was right in his own eyes".

Scripture References:—Acts 13:20; 1 Sam. 8:1-7; 10:19; 12:16-19; 2 Chron. 13:3; Hos. 3:4, 13:10, 11.

Daily Readings.

DECEMBER

1. Wed.—Acts 20:4-8
2. Thu.—Acts 21
3. Fri.—Acts 22

4. Sat.—Acts 23, 24
5. Sun.—Ruth 1; 1 Cor. 13:1-7
6. Mon.—Acts 24, 25
7. Tues.—Acts 25, 26
8. Wed.—Acts 27, 28
9. Thu.—Judges 1
10. Fri.—Judges 2, 3
11. Sat.—Judges 4
12. Sun.—1 Sam. 3; Psal. 119:9-16
13. Mon.—Judges 5
14. Tues.—Judges 6
15. Wed.—Judges 7
16. Thu.—Judges 8
17. Fri.—Judges 9
18. Sat.—Judges 10:1-11:28
19. Sun.—Luke 2:1-20; Micah 4:1-5; 5:2
20. Mon.—Judges 11:29-12:15
21. Tues.—Judges 13
22. Wed.—Judges 14, 15
23. Thu.—Judges 16

- 24. Fri.—Judges 17, 18
- 25. Sat.—Judges 19
- 26. Sun.—Psa. 85:1-13; 111:1-10
- 27. Mon.—Judges 20:1-25
- 28. Tue.—Judges 20:26-48
- 29. Wed.—Judges 21
- 30. Thu.—Ruth 1, 2
- 31. Fri.—Ruth 3, 4

Judges.

The Book of Judges in the history of the children of Israel during the government of thirteen men especially raised up by God to deliver Israel. Through these men God himself was Israel's king. They were his human representatives and through them he continued his government over Israel. The book records the apostasies and captivities of the people of Israel and also their deliverances. Seven apostasies and captivities among the heathen nations are here recorded, as well as seven revivals; when Israel again turned unto the Lord and he delivered them. The book shows how terribly and how utterly Israel failed, as well as the matchless and limitless grace of God.

The Lord had commanded Israel to go in and possess the land (Josh. 1:2, 3). They were to occupy it and in so doing were to drive out their enemies. They were continually

commanded in no case to make league with the inhabitants of the land (Ex. 23:32, 33; 34:12-16; Num. 33:52, 53; Deut. 7:2-4, 16, 25, 26; 12:2, 3; 20:16-18). But the first chapter of Judges shows their compromise and how they failed to drive out all that belonged to these enemy nations. This laid the foundation for their future failure and idolatry. God demands absolute separation from every complicity with evil on the part of his people (2 Cor. 14:18).

The early disciples hardly stood in the reality of grace and truth revealed in Christ, during the life time of the apostles. Early in Paul's day he foresaw the shades of evil coming and foretold it (Acts 20:28-30). In the days of Paul the evil was already creeping out on all sides. He had to say: "All they in Asia are turned away from me" (2 Tim. 1:15), meaning, all the churches in Asia had already turned away from the doctrines of grace so distinctly revealed to him and proclaimed by him. The Judaized and paganized churchianity, which came into full power later, was already in its initial manifestation. Again he said: "The mystery of iniquity doth already work" (2 Thess. 2:7), and in a number of other instances forecasts a

sad departure from early piety and simplicity, as well as from the faith (1 Tim. 4:1-3; 2 Tim. 3:1-13; 4:3, 4). So the tendency of departure from God and the reality of grace was early made manifest in the history of the Christian church. And the degeneracy, all through her checkered history, has been most shameful and terrible.

We have here a picture of what took place after the great reformation. The history of the professing church has been the history of lapse and revival. How soon degeneracy set in after a revival and how rapidly it developed! This is seen in the marvelous revival of the reformation, which was started by Martin Luther and continued by other godly men. But how soon the generation which came after settled down into mere religious ritualism, and became mere outward and formal followers of some one of the great reformers! How little the Church of today resembles the early Apostolic church! How little even the different denominations of today in many, many respects resemble the spirit, principle, faith and life of their founders! The lapse is so terrible that now we have Laodiceanism, the church of the people, for the people, and by the peo-

ple, or the "manners" and "judgment" of the people (Rev. 3:14-20). It is man's church, he runs it in absolute independence of God and Christ is barred out.

This Book contains many solemn and important lessons for the people of God, which are most applicable for these days and times. May God help us to learn them aright.—Gleaned from "Christian Life Series", Bible Teachers Quarterly.

Ruth.

"This is a sequel to the Book of Judges (with which the Jews classed it), and is the link connecting that period with the monarchy. It supplies the genealogy of David, and so carries on the descent of the 'promised land' from Abraham. It comprises a period of ten years, during the judgeship of Deborah and Barak, and is said to have been written by Samuel. It is remarkably rich in examples of faith, patience, industry, tender affection, and of the merciful providence of God, in bringing good out of evil. The pious amiability of Boaz contrasts favorably with the prominent characters among the judges (Abimelech, Jephthah, Samson); while the conversion of the Moabites, her adoption into the church

of God, and her acceptance as 'a mother in Israel', put to shame the decline into heathenism of "the chosen people" and the immorality displayed in the closing chapters of the Book of Judges, and anticipate the warning of Christ, 'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven' (Matt. 8:11)."

—Smith-Pelaubet Bib. Diet.

THANKSGIVING

Thankful we're among the living,

In this great day of thanksgiving,

Thankful we're blessed with good health,

And needful material wealth.

Thankful for needful food and drink,

Thankful for the power to think.

Thanks for God of Heaven and earth,

And that on earth His son had birth.

Thanks for the great Spirit Holy,

To lead us poor souls so lowly.

From satan, sin and all things mean,

To the godly and all things

clean.

Thankful sinners can yet repent,

And thus go where the Savior went,

To share with him eternal life.

Ever safe from this world of strife,

And thankful that one poor soul,

Is worth more than this world whole.

Thankful that in this world of sin,

We can tell satan where to head in,

Tell him to go direct to hell,

Where he would have us all to dwell.

Christ said, "Satan get behind me",

So we can say and thus be free,

Thankful that we are thus made whole,

In the salvation of our soul.

B. F. Wampler,

**"WHAT I SAY UNTO YOU,
I SAY UNTO ALL
WATCH!"**

C. E. Wine

Perhaps those who have been reading an article from me occasionally, have concluded that I am very seriously bent on "Watching" for my Lord to come. I hereby

frankly confess to you all that I am. I believe in/keeping every commandment and that is one. Does anybody think that I would do such a thing as write the article on the subject of "hell", having it published in our Fresno, California, daily paper, and then reprinted in the "Monitor" beginning on page 11, May 15, 1925, if I was not sincere in doing it? Looking at me from a distance does anybody think that I would, so very appropriately, pray the prayer that is in that article, inviting or challenging every other mortal man to do likewise, IF I DID NOT REALLY EXPECT MY PRAYER TO BE ANSWERED?

Why should I be a mocker and do such a thing, knowing as I do that God Almighty answers prayer when offered in faith according to His written word, and more especially when asking for that thing that the world needs worse than any other?

Dear reader, do you not know that the power of God's people has been scattered? (Dan. 12:7).

But this is no time to get excited. This is a time in which

to possess your souls by patience and rejoice! Even though it is the "cloudy and dark day" as referred to in Ezekiel 34, did you never practice "optimistic pessimism" by directing your thinker on beyond the clouds where the eternal love and mercy of God is shining? Of course you have in a small measure. But here is an opportunity that will permit your faith and patience to expand. Here is where He will search the reins and hearts of all the churches. Do you not like to be rewarded? (Rev. 2:23).

Most certainly we all love a good reward. Has yours and my work been good? Have we really been faithful enough to hate wife or husband or father or mother, year or even ourselves for the Master's sake and the Gospel's? Have we been policy men and women, seeking notoriety here and there, or did we try to keep ourselves in the background until the critical time came to march forward with our faces like flint and defy the very demons to tear down our faith and pull up our deep rooted convictions of right and wrong?

CONSIDERATION

S. M. West

In Isaiah 1:3 may be found these words, "My people doth not consider". In how many ways this text applies I cannot tell, how many questions I might ask as to the different subjects in connection with not only the term my people, but the people of the world in general. First, do my people or the people consider what, or who God is, or what he has created and what for? Second, When they look upon the trees of all kinds used for lumber in all the different uses which lumber is put to, do they consider his great wisdom? Third, When they behold all kinds of fruit trees and partake of their fruits with great pleasure and satisfaction do they consider his manifold gifts for their comfort? Fourth, When they see the beautiful green grass and all the flowers of so many kinds do they consider his eye for beauty and his knowing that we, his creation, also would love to see pretty things. Fifth, When they see the different grains and things that grow in the ground fit for food do they consider how he knew we would be hungry and so he in love provided for our needs. Sixth, Seeing cattle,

sheep, hogs, with the fowls and fishes of the sea, do they consider God knew their need of meat and wisely provided for our needs? Seventh, When seeing wood, coal, oil and the gases used for fuel for warmth and cookery, do they consider how good, kind and wise God was to think of all of these necessities and being able does provide? Eighth, When they view the sparking springs bubbling up making the brooks, rivers and lakes do they consider what a great blessing water is and who created it? Ninth, Looking north, south, east and west, seeing all that can be seen of all that has been done, do they consider that it was Almighty God that gave man ability to study up and bring out so many inventions for his own and his fellow man's good, for which they should be earnestly thankful. Tenth, Do they consider when he has been so anxious for man's good as to give his word the Holy Bible and give all access to it, they should take that word as their standard to live by? - Eleventh, Does man in general consider so as to realize that if they are lost after the provisions a loving God has made for their salvation, it is their own fault and God should not be blamed. So

much for the people in general, now for as the prophet speaking for his God. My people, 1st Do they consider the condition they were once in? 2nd, Do they consider the great love that prompted him to make so great a sacrifice as his only begotten Son that fallen man might be saved? 3rd, Do they really consider they are redeemed and therefore on safe ground? 4th, Do they consider they should not conform to the doings and customs of this sinful world if Christians? 5th, Do they consider this world in its present condition is really in two distinct kingdoms, the kingdom of Christ, righteousness, love, joy, peace on the right; satan's with all its iniquity, dishonor, licentiousness, deception, immodest fashions, secret societies and all other sins on the left? 6th, Do they consider when they should be dressed in Christ's uniform a meek, quiet humility, a simple life, dressed in fashions immodest array, they are really wearing satan's uniform, training in the camp of the enemy? 7th, Do they consider what that sealing is spoken of in Eph. 4:30, what does it, what for.

8th, Do they consider the difference between the subjects of each kingdom? 8th, Is there the consideration on all proper themes, after the light God has given us now that should be. What would Isaiah say now in 1926? Some plain words, I am sure. What would Jesus say in finding one of his in the uniform of the would-be usurper, the rebel satan?

36 W. School Street,
Westfield, Mass.

THE LORD'S PRAYER

Linn H. Nies

It was with a great deal of interest that I read an article in a late Monitor on the above subject, and while I do not write in a spirit of controversy, I kindly beg to differ with the writer from a Bible standpoint. The writer puts a great deal of stress on the three words, "When ye pray". You will notice with me that St. Matthew is the only one of the four Gospels who gives us that prayer in full, and he does not use the above term, but starts it by saying, "After this manner."

If words convey meaning, this term cannot but convey the thought of giving this prayer as a sample whereby to word our prayers. The first thought in this prayer teaches us to recognize God as our Father and adore His Majesty, as well as his wonderful dwelling place. We then turn to real prayer in asking him for those things which will advance his cause and kingdom here on the earth. Then we ask him for the material things of earth which we all so much need, as food and raiment. The next thought brings out our realization of our own inability in going through this world in a state of absolute perfection, and that we often need to come to Him and beg his forgiveness, and in this petition we ask him to forgive us as we forgive, and in the light of this part of the prayer, we can only expect from him what we are willing to give. Next we implore God's leading, and he is only too willing to lead as long as we are willing to be led. In the next clause we confess that we meet evils from which, in our own strength, we cannot deliver ourselves, therefore we call upon him for deliverance, and then, at the close of this

prayer we retain no glory or power for ourselves, but ascribe it all to him and his kingdom forever. There are the thoughts that I feel, should characterize all of our prayers, not necessarily to be repeated verbatim as the Lord gave this prayer to us.

I have for many years entertained some fears that the promiscuous repeating of this prayer may cause us to lose its power. I do not mean to be understood that I would favor its elimination, but I do feel that its power can be retained much better by using it in connection with the last prayer in each service, and by having the entire congregation unite in praying it. I have been present where folks have repeated a stereotyped prayer, a prayer written by some one else, and I am positive that not only I, but all others who have had this experience, very readily detected it, and as those prayers are said and not prayed, isn't it possible by repeated usage, we may say it, and not pray it?

BIBLE MONITOR

VOL IV.

December 1, 1926.

NO. 23.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE POWER OF CHOICE

In almost every day of our lives we are confronted with events and conditions that necessitate, if not require the exercise of the power of choice as moral free agents.

No one questions our right to use this power in things, moral, social or civil but somehow when it comes to things religious or spiritual they seem to think this prerogative should not be exercised. They seem to think as mere machines, we should blindly follow our leaders asking no questions or no why or wherefores.

This notion developed with the rise of popery and is the motivating power of Catholicism today. Long ago the poet wrote,

"There was a Romish lady,
Brought up in popery;
Her mother always taught her,
The priest she must obey."

And so it continues today in Catholicism.

As protestants, we look

upon this as awful, and so it is. When reverence toward those who have the rule over us is reduced to servitude, fearful consequences may result.

The purpose of this article is to warn us against present day tendencies in this direction amongst protestants, and especially among us as Brethren churches. This tendency is developing rapidly since the introduction of the hireling pastor and the inauguration of the complicated machinery now operated by a multiplicity of Boards and Committees. More and more the sentiment is developing that the pastor, these Boards and Committees, must exercise the power of control and take the initiative in all matters affecting the work of the church, and the laity must follow asking no questions.

Backed up and emboldened by this sentiment no wonder those leaders think it a matter of presumption for their leadership and control to be called

in question and if one dare to think for himself and refuse to follow cunningly devised schemes and subscribe to the many programs to be "put over", he is ostracized, set at naught and relegated to the scrap heap. His only alternative in such case is to unwillingly submit, and acquiesce in the orders of the day, or assert his power and inalienable right to choose for himself.

And when this choice is made, such a one is often misjudged and his motives impugned. He is usually designated as "calamity howler", "sore head", "old foggy", "antiquated" and such like epithets, never stopping to think there may be some left whose consciences have not been defiled and tramped under foot, who have convictions of their own and who dare to think for themselves.

In a recent Sunday school lesson this matter was brought very vividly to our attention. When in Joshua's day God's people drifted so far away from God and his worship had been so corrupted and his house so desecrated by sacrilege and spiritual adultery, all of a sudden they were confronted by a direct challenge by this man of God. Why this challenge? Why should any one raise a howl? Everything

was moving smoothly. No one questioned the propriety of prevailing conditions, all interest centered in their various programs and they exulted themselves in their unholy alliances and sacrilegious worship.

Suddenly the challenge came, "Choose ye this day (no time for parley) whom ye will serve", for "Ye cannot serve two masters". Ye cannot serve the gods of the Amorites, or the gods of your fathers beyond the flood and the true God of heaven and earth. So there may come times when God's people may have to choose between the true God and the many modern idols. And may have to "separate" themselves from the "Korah, Dothan and Abirams", and "two hundred and fifty princes men of renown" of modern times who as did these, say, "Ye take too much upon yourselves seeing the people are all holy", forgetting we are, as they were, "to keep God's commandments and be holy."

Reader, let us take warning, let us be admonished, let us lift up our eyes and see, let us discern the times, let us call a halt lest this momentous challenge confront us, "Choose ye this day" (now) whether it is safer for the sake of unity, peace, and harmony, to fel-

lowship the evils and innovations forced upon us by our former leaders, or to quietly "come out from among them and be separate." Better have the friendship of God than the friendship and good will of "false" brethren. Don't let the enemy deceive with the false hope of reform. History fails to record a case of a church that left its "first love" and drifted away from God that ever returned. Choose ye this day whether ye will serve the idols of the day in the modern church or the true God of heaven and earth.

THE END OF ANOTHER YEAR

Another year is nearing its end, and the time is here when we must take stock, must balance our books, must see on which side the balance lies. We have been trying to do this, and we find that the debtor side has more numerous entries and that they are more important: in fact, that we have received much more than we have given in return.

And that is the story of every year since we can remember. We can only say that we have nothing which we did not receive, nothing for which we have given full value to the Giver. These thoughts may

well make us pause and consider our course. If we have not given as we should during the year that is now at its end, if we have not helped as we had opportunity and ability, we must say that the balance is against us; and we must firmly resolve that it shall not be so next year or any other year which the good Lord may give us to labor for him here upon the earth.

We do not know whether we shall have another chance to sum up for a year's activities. But we do know that sometime soon we shall have finished our course. We know that many of our number, and not a few of them younger than we are, will exchange time for eternity before this time next year; and we have no great reason for feeling confident that we shall be among those who are given more time upon the earth.

It does not matter when the call comes: the great thing is to be found by the summons in the path of duty. This thinking of the near approach of eternity seems to be out of fashion, but to us it seems to be the most important thing in the world. The old cry was, "Prepare to meet thy God!" Many make sport of such a summons these days; but let them do so at their own risk. If we consider all things at

their true value, what else is there quite so important as just that, being ready to meet God in peace? What has earth to offer that will at all compensate for failure here?

Certain things are inevitable. The end of the day, the week, the month, the year, the life is sure to come. We are all subject to death, and the teaching of Jesus is that we do not know when death will come for us. And the further teaching is also his, namely, that it does not matter, provided we are found at our work. And in order not to make any mistake it is important that we frequently examine ourselves and make sure that we are doing God's will. It will not do to wait till the end of life to make this examination, for then it will be too late to make any changes, if we find any to be necessary.

The end of the year is a solemn time, notwithstanding the lightness with which it is often treated. We do not mean by this that we should be gloomy or despairing, for we have great reason to rejoice in the God of our salvation. But it does mean that we ought to be serious when we consider that another year, with its successes and failures, is gone from us forever: its record cannot be changed, and by

that record we must be judged. And yet God permits us to try again, to correct the mistakes we have made, to be more obedient to him, to walk more closely in the footsteps of his Son, our Savior. The question for us to decide is whether we will improve the time which he still gives us.

Another year has almost gone: anything left undone that should have been done by us during the year must ever remain undone, for each year has its own work, all that we can do, many times more than we are willing to do. And yet nothing is required of us that is not for our good and the good of others.

We have thought especially of our church. What progress has it made? And we as a body living closer to Christ than we were a year ago, or are we living closer to the world and its evils? In some ways we make more noise than we did; but that does not mean that we are more faithful to our duties, more generous in love and sacrifice. If we have not progressed in this direction, we have not profited by our opportunities; and these opportunities will never come again. Other opportunities will come as our days pass, but there is no place in the future for doing today's duties; so what we

leave undone is undone forever. We need to be diligent in business and fervent in spirit.

An immortal soul was given us to keep for our Lord. It is a great responsibility. If the whole world had been entrusted to our care we should be very anxious to fulfill our trust faithfully; but we are too often careless about the soul which Jesus said was of more value than the whole world. Isn't it time to estimate things at their true worth? May the Lord help us so to do.

CERTIFICATE OF INCORPORATION

OF

DUNKARD BRETHREN CHURCH, INC.

The undersigned persons do hereby associate to establish a corporation under the provisions of the Laws of the State of Delaware, and for such purpose do certify as follows:

1. The name of this corporation is **DUNKARD BRETHREN CHURCH, INC.**

2. The principal office of this corporation in the State of Delaware is to be located in the City of Wilmington, County of New Castle. The name of its Resident Agent is Sylvester D. Townsend, Jr. The street address of said principal office and of said agent is 925-927

Market Street.

3. The nature of the business and the objects and purposes to be transacted, promoted and carried on by this corporation are:

To conduct a religious, charitable and educational institution, to hold services and meetings for the religious and spiritual benefit for all persons; to do any and all things necessary, proper and expedient for the religious education of all persons, including the establishment and conducting of schools and classes and the sending out of home and foreign missionaries; to provide charity for the sick and needy, including clothes and sustenance; to solicit and receive, invest and expend funds and articles useful in its work; to do any and all acts and things usually done by religious and charitable bodies, or which may appear to be right and proper in connection with the maintenance and spread of true religion and the doing of charity in all parts of the world; to publish newspapers, periodicals, pamphlets, books and other publications of any and every description whatsoever. To acquire funds to be distributed, disbursed and utilized for charitable, educational and other eleemosynary purposes; to invest funds in real estate,

stocks, bonds, mortgages and other securities, and such business enterprises as the Board of Directors or Trustees of the company may determine. To buy, sell, own, hold, use, operate, deal in or otherwise turn to account real estate, stocks, bonds, mortgages, notes, certificates of indebtedness or other securities and personal property of every class and description and to exercise all the rights of ownership therein. To carry on any business which may be deemed necessary in connection therewith.

The corporation may conduct business in the State of Delaware and elsewhere, including any of the States, Territories, or Colonies or dependencies of the United States the District of Columbia, and any and all foreign countries, have one or more offices therein, and hold, purchase, let, mortgages and convey real and personal property, except as and when forbidden by local laws.

4. This corporation is a corporation not for profit, for which it is desired to have no capital stock. Its members shall consist of all persons who may wish to become members by meeting the requirements of membership of said organization.

5. The corporation shall be

managed by a Board of Directors or Trustees, and the By-laws of the corporation shall provide their number, qualifications and manner of election.

6. The incorporators of this corporation are as follows:

NAME	ADDRESS
Leonard G. Hagner,	Wilmington, Delaware
Bernard J. Fox,	Wilmington, Delaware
M. M. Toner,	Wilmington, Delaware

7. This corporation is to have perpetual existence.

8. The private property of the members shall not be subject to the payment of corporate debts to any extent whatever.

9. Members may resign or be expelled in accordance with the provision of the By-Laws.

10. Members may meet both within and without the State of Delaware.

11. This corporation reserves the right to amend alter or repeal any provision contained in this Certificate of Incorporation, in the manner now or hereafter prescribed by law.

IN WITNESS WHEREOF this certificate is hereby signed and sealed by each of the said subscribers to the capital

stock.

Leonard G. Hagner (Seal)

Bernard J. Fox (Seal)

M. M. Toner (Seal)

Signed and sealed in the presence of:

R. L. Spurgeon.

IS THERE NO BALM IN GILEAD?

Hiram Roose

Looking at the restless and unsaved condition of the world today and also the wavering restless lukewarmness of the christian churches of today including our own beloved church, "Church of the Brethren" and many of the saints like Sister Wilberger are waiting under the shadow and praying that our beloved church may be delivered from the worldliness that is retarding its growth and spiritual progress.

At our last conference at Winona the writer as usual went to the tabernacle for morning worship but found no service. On the outside I found three discouraged brethren, one from Michigan, one from Virginia and one from Indiana. The evening program did not give them any spiritual food. They said they did not enjoy those new things

coming in the church. They said the church had lost its spirituality and said they would not attend any more conferences. I tried to encourage them as best I could but they were surely discouraged pilgrims. Our delegate to the Calgary Conference in giving a report of the meeting said the meeting was largely conventional, lectures, clapping of hands, standing prayer, etc. At a late district meeting a paper came from a local congregation asking that all delegates to district or Annual Meeting line up to the decision of A. M. on the dress question, but it could not pass without being modified or amended. Brethren, what can we expect of the future progress of the church if we will allow some of our leaders, elders of local churches, to say that there is nothing in the dress, how we appear in divine worship, if the Bible and the church, our spiritual mother, says there is? It is surely time for the church to awake and put on its strength its beautiful garment to save the church from worldlyism.

In Gospel Messenger, January 26, No. 4, 1924: "Our editor of the Forward Movement gives a yearly program from a busy pastor. Questionnaires were sent out to a thousand pastors and elders. Only 43 re-

ports were made. Over 900 made no report. The editor is wondering why the rest made no report. It seems to me he could discover that not all the pastors and churches are in full sympathy with some of our Forward movement program. I made no report. Nevertheless I have been a reader of our church paper for nearly 50 years and could not do without it as long as it advocated a whole gospel. I think we have many busy, active, consecrated pastors besides those forty-three that made a report. I think the report made by that busy pastor with two banquets, picnics, cantatas should not have had a place in the Gospel Messenger.

James 1, Peter 4:3 strictly forbids banqueting and etc. We must look upon that program as semi-religious. Our church paper should be kept as pure as possible from worldliness. Jesus said, "love not the world."

I am glad Bro. Kesler and many others like Nehemiah and Samuel see the great need of a reform in the Church of the Brethren to save it from its candlestick being removed. Is there no balm in Gilead?

The only hope and remedy I know is a reformation and new and consecrated leaders in all the churches. Like Bro. Miller

said in last issue of the Monitor, we must commence at the head of the church in order to bring about a reform and get right with God. Then we shall have power with God and only then. It is not treating our young people right when we correct them and let our leaders go who teach and talk disrespectfully of conference decisions on non-conformity to the world in dress and life. For an example: At one of our ministerial meetings a leader, a pastor, an elder, challenged the meeting to show the scripture that forbids the sisters to wear hats. Now if the church will not discipline such leaders and teachers (and it does not) the church is doomed. On the same grounds we could demand direct scripture that forbids Christians going to dances, to theaters, moving picture shows card playing and etc. I suppose this pastor has no use for Rom. 12:1-2 where Paul speaks expressly of the body, how it should be presented when we come to the sanctuary of the Lord in worship.

For more than two hundred years the church believed and taught that sisters wearing hats as a headdress was a violation of Rom. 12:2. Today our spiritual mother, the church, says the headdress of the sis-

ters should be plain hoods or bonnets.

Sisters will you listen to Bible teaching and to our spiritual mother or to leaders and teachers that may lead us worldward away from God? Let us hear from more of our loyal, faithful sisters through the Gospel Messenger and Bible Monitor. "Thou shalt not remove the ancient land marks of thy fathers." (Prov. 22:28)

—Goshen, Ind.

—Reprinted from Bible Monitor of April 15, 1924, by Special Request

On November 20th, D. W. Hostetler of Plevana, Ind., came to help us organize a Dunkard Brethren church at Anderson, Ind. Nine members included the organization with one Elder, Abraham Miller, one deacon, J. A. Leckron, and our dear Bro. Leo Fredrick Von De Hougeadean, a Russian Menonite bishop, whom we baptized October 26; and whom we elected to the ministry and installed in office. Others are interested and expect to sign up before our communion which will be on the 18th of December to which you are invited. Those contemplating coming will please write us so we may make sufficient ar-

rangements as the communion will be in our home.

Abraham Miller,
2826 Pitt St.,
Anderson, Ind.

We want to extend our thanks to that Western brother who recently sent in the second biggest list (25) of subscribers at any one time. My but we felt like getting down on our knees and thanking God that the West is beginning to wake up to a realization of the true conditions around us!

The long winter evenings are here, and by a little effort you might do likewise. At any rate no harm to try it.

Samples have been sent to all whose names have been sent in and yet there are more samples left.

A year's subscription to the "Monitor" would be a nice Christmas present, and might be highly prized. Try it once.

For the Monitor.

Jonestown, Pa.

Nov. 11, 1926.

The meeting held at our home, one mile east of Jonestown on Sunday, Nov. 7, was well attended and the interest was good. We have announced a meeting again on the first Sunday in December a. m. and 1:45 p. m. in our home. We

also decided to have services in the city of Reading, in the near future. The ministering brethren of Mechanicsburg have charge of these services as we don't have a minister in East Pa. at this time.

Henry Kegerreis.

The Editor's Mistakes.

We are doing our best to keep down mistakes but still they are made. Sometimes we feel a bit chagrined and humiliated to find its our own fault. But we do.

Then too, we have to wrestle with illegible writing, subscriptions sent in one name and renewed in another, e. g. subscriber M. O. Jones, renews in Orley Jones, and Mrs. R. A. Smith renews in Rachel Smith and T. O. Mills renews Tom Mills, Rt. 2. But why shouldn't an editor be able to decipher any kind of writing, and know if its a "u" or an "n", an "r" or an "s", an "a" or an "o", and so on? The writer knew what it was and an editor certainly ought to know as well as the writer what he meant to say!

And then, why shouldn't an editor know M. O. Jones is Orley Jones, Mrs. R. A. Smith is Rachel Smith and T. O. Mills and Tom Mills is the same person? Editors certainly should

know such little things as these!

And besides all this, an editor knows (?) whether you are going to renew or not!

So if he happens to guess right and carry you over one or two issues and then takes your name off and you then decide to send in the "dough", don't forget to tell him how sorry you are for putting him to the little (?) inconvenience of taking your name off the mailing galley and putting it on again. This will help him overcome some of his mistakes and you to overlook the others. Wouldn't that be fine?

A number of subscriptions expire with next issue. Is yours one of them?

THE DECEITFULNESS OF SIN Part II

Chas. N. Stutsman

Let us now turn our attention to the second idea in the theme, i. e. the DECEITFULNESS. For certainly no people would knowingly allow themselves to become "bent" or habitually in error unless they were in some way deceived. They are following some error as Truth. They are "hardened through the deceitfulness of sin". But deceitful-

ness is not necessarily always outspoken falsehood, but may be more likely the tendency to mislead by allowing erroneous conclusions to go uncorrected. "No character is regarded with approbatio in which veracity is wanting." "Falsehood of ANY KIND is always disgraceful, while Truth is noble and praiseworthy." But while Truth is thus universally approved, deceitfulness as universally exists. We deceive and are deceived. Why? Because the cunning, crafty, wily, master-hand of satan is continually at work to "carry about" the people of God here on the earth by "cunning craftiness, whereby they (the devil's human agents) lie in wait to deceive". (Eph. 4:14). If we are to live true to our God, we will need to "stand against the wiles of the devil". (Eph. 6:11). He is no secondary nor easily conquered adversary. And herein lies the most dangerous characteristic of sin, viz.,—the use of various harmless forms and appearances. Christ said that false prophets, who are in reality ravening wolves, dress in sheep's clothing. Why? That appearances may lead others to the conclusion they are sheep! That is what satan himself taught them, for he used that policy

when he appeared to the Savior as a friend, suggesting how his hunger could be satisfied.

The "lust of the flesh" of 1 Jno. 2:16, the "good for food" that Eve saw when she studied the forbidden fruit, (Gen. 3:6), compare to physical hunger, which is not in itself sinful. But it is the avenue through which satan so cunningly devises for us to be deceived into false conclusions and errors. The "lust of the eyes", the "pleasant to the eyes" in the case of Eve, is parallel to our love of the spectacular, that love of the limelight and notoriety to which so many well-intentioned people fall victim. How hard it is for us to see in ourselves that tendency to court attention! If some well-meaning brother tries to save us by showing us our fault, we say, "He's just jealous of me. That's all." The "pride of life", the "desire to make one wise" as Eve saw it, is representative of the desire for possessions, the covetousness and greed which undermines and overthrows so many lives. But none of these classes seem or appear to be sinful to us, so we are disarmed, deceived and fall. It is because sin does not appear "exceeding sinful" to us that we are misled into false ideas of security and become

BIBLE MONITOR

Poplar Bluff, Mo., December 1, 1926

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of five or more, 90c. a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar-Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

subject to attack. Of course, "if the good man of the house had known in what watch the thief would come, he would have watched."

"Sin is a monster, of so frightful mein,

That, to be hated, needs to be seen: Yet, seen too oft, familiar with his face,

We first endure, then pity, then embrace."

A few examples will suffice to show how so many draw erroneous conclusions having no real foundation whatever. It is admittedly our privilege to eat food. Therefore, some conclude to eat WHEN and WHERE they choose; and the

result is a bazaar or a banquet in the church dedicated to the worship of God, or a lunch is served where the up-to-date leaders are "supervising" a "Social Recreation" consisting of the harmless (?) pastime of dancing. It is one's privilege to dress neatly and well. Then some are deceived by the argument that they may therefore hang jewelry of any sort upon hands, arms, ears, or neck and parade their bodies in dress (?) which is sleeveless, neckless, and almost skirtless. They thus entirely ignore the sacred teaching that the body is the temple of the Holy Ghost, and not to be so abused. It is intended for Christian women to "adorn themselves". Then some deluded folks think that justifies or permits the use of cosmetics, the shorn hair, and the loud immodest "trappings" of the flapper. These things are in no sense real adornment, for they do not BEAUTIFY, and it is a serious matter to trifle with that long hair which was given for "a glory to her". Because Paul said, "Rejoice in the Lord always", many are deceived into fickleness and frivolity, as though these were the same as rejoicing. The dance, the card-table, the unchaperoned joy-ride and "petting-party" follow in the same

line of mistaken ideas of happiness and rejoicing. Even so, some supposedly intelligent people try to justify attendance at the movie or theater, or the reading of trashy and questionable literature, by the fact that they are to be "WISE as serpents". Many deceived persons try to substitute morality for necessary spirituality, to replace required Godliness with "good-fellowship", and intentionally "Do as the Romans do".

It is because of the deceitfulness,—the tendency to mislead,—that such sins can get any foot-hold within the membership of the church. But it would be useless for anyone to try to hide his head in the sand of professed ignorance of the fact that most or all of these sins are present, and are contributing to the loss of fellowship and spiritual power today. It is in Christ alone that there is safety and freedom: for the man outside of Christ, even though he be a MORAL man, is bound to a life of struggle and disappointment unless he rejects his own self-accumulated righteousness, and turns willingly to claim the righteousness and freedom which "is in Christ Jesus Our Lord"; and for the professed disciple of the Master, there comes that

loving voice in "Why call ye me Lord, Lord, and do not the things which I say?" May we all be granted grace and wisdom to see the deceitfulness before we are entrapped, and the courage, born of conviction, which enables us to be true though "no man stand with me".

—Manson, Wash.

Elk City, Okla.

Our members are still encouraged since we only gave up the NAME and not the faith. The Lord is blessing us with plenty of his work. Elder Leedy and the writer spent Saturday night and Sunday, Nov. the 20th and 21st with some members at Cheyenne, Okla., preaching three sermons. A father and mother were baptized Monday morning. We have five meeting points in each month.

T. C. Root.

WATER AND SPIRIT

C. F. Rush

Acts 2:38—

Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the

gift of the Holy Ghost.

Acts 8:36-39—

36. And as they went on their way they came unto a certain water: and the Eunuch said, See, here is water: what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thine heart, thou mayest.

38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

39. And when they were come up out of the water the Spirit of the Lord caught away Philip that the eunuch saw him no more: and he went on his way rejoicing.

Luke 3:21-22—

21. Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened.

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son: in thee I am well pleased.

In the foregoing references we see that the water and spirit are very closely associated and the meaning is plain and easily understood if the in-

dividual wants to understand and then comply with the simple teaching.

However it occurs that many plain and explicit commands are badly misused in the present age. The tendency now is to baptize with just as little tanked water as possible regardless of the number of applicants and on the other hand when an outing (which is so essential) is planned, urge all who can be induced to go where the water is most plentiful for bathing and frolic and anything just so it is carried on just as the world does. I mean good, or so-called church people do this and have for a number of years past and some (would be) big S. S. leaders and preachers were mixed in with the young people even to the disgust of most in attendance. God pity such leadership and open their eyes yet. Would to God the program be changed back again. More pure flowing streams of water used for baptizing the converted and more spirit of the Lord manifested on such occasions and following. Then people might have a desire to stand faithful as they would realize the important fact that their vows to God and man meant

something, otherwise not much.

Oh, for some pentecostal Spirit in directing God's plan on earth. Talk about faith on earth at the Lord's coming (as some want to stress). How under heaven do they expect any faith at all when they themselves emphasize every Christless arrangements and then talk faith and spirit and fight the devil in the church.

I doubt very much if many could face the Lord were he to come unexpectedly. Some strong professors would need time to turn the other way until they could break loose from their ungodly idols. Such as a big chew of tobacco or some of their unnecessary dress fashions and I feel sure many hobbled heads would be out of date quick. And some S. S. teachers would like time to get home from a damnable show or fair. (As many so-called attend such). Or some stiff-necked preacher or deacon (as we painfully know of) would wish time to cancel a life insurance policy that helped influence a poor soul on the downward road but they got the money for nothing so they like many above mentioned could live in luxury without work and run about finding fault with reform work based

only on gospel and as handed down by men of God even using some of their names in vain for things we know they never would approve of. If you don't believe it read the biography of Alexander Mack, Peter Becker, Saur and others, then think on thy way.

Jno. 3:5-6—

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

2 Cor. 6:17-18—

17. Wherefore come out from among them and be ye separate, saith the Lord and touch not the unclean thing: and I will receive you.

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty.

* * *

The springtime and summer
have vanished,

The beautiful flowers have
gone;

The trees are disrobed of
their foliage

And the woodland minstrels

have flown.

* * *

Are we waiting and watching
my brethren?

Equipped with the armor of

light?

Do we trim our lights? Are
they burning?

Can we hail his return with
delight?

—Silver Lake, Ind.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

HOW THE NEW TESTAMENT WAS FORMED

In our New Testament there are bound together a number of writings of different kinds, by various authors. These have been brought together in a certain order, though this is by no means the order in which they were written. How did it come that these writings were collected and handed down to us in this way? And why were these particular writings chosen? These are the important questions we shall now attempt to answer.

Nearly all the books of the New Testament, except the writings of John, were written by about the year A. D. 70, forty years after Christ's crucifixion. The history of the church between this time and the year 100 is almost a total blank,

and we can do little more than imagine how the gospels and epistles were received during this period. The epistles of Paul were principally written to churches, and from the first would naturally be read in the churches to whom they were addressed. It would also be natural that when letters were received from Paul by churches in the same neighborhood they would be passed around. In fact, in one instance Paul directs that this be done (Col. 4:16). It would be very natural that the letters sent to churches in Macedonia—1 and 2 Thessalonians and Philippians—would early form a group which would be passed around among the Macedonian churches. Indeed, evidence that these three epistles once formed a group by themselves is found in the fact that many

Latin manuscripts place these books together, rather than in the order to which we are accustomed. That a number of the epistles of Paul were in circulation when 2 Peter was written is evident from 2 Peter 3:15, 16. One can readily see that any one wishing to collect Paul's letters would only need to go to a few leading churches in leading cities to obtain all that we have now, and this could be done in a short time.

There are a number of writings called the Apostolic Fathers, which have come down to us from about the year 100 and a little later. Scholars have carefully examined these writings to see with what books of the New Testament their authors were acquainted. It is found that reference is made to something in all the New Testament books except a few of the shortest epistles. There are repeated references to "the gospel," meaning a written gospel, by which term it is probable all four gospels collected together were meant. It is clear that at that time "the gospel" was something well known in the churches, a writing or collection of writings to which one could appeal as authority. Who first collected the four gospels it is impossible to say. The way in which some of the

writers refer to Paul shows that his letters were well known by the people to whom they wrote.

When we pass on to the years between 150 and 200 we obtain much more definite information. Our four gospels are described by name, and it is very evident that these four and these alone had a place of unquestioned authority, which had apparently been theirs for a long time. About the year 170 a Syrian Christian named Tatian combined the four gospels into one connected story. Perhaps it was because of the inconvenience of consulting four rolls of the gospels, that this one large roll was made. In the Syrian church this combined gospel was very widely used for over two centuries.

Other spurious gospels began to make their appearance about this time, but they were never accepted by the Church as Scripture. From this time on some lists appear of the books which were accepted on a level with the Old Testament. Also we can tell from the writings of men what books they use as authorities. As we would expect, for a time different churches, especially those far apart, do not always have exactly the same books which

were read as Scripture. However, the differences were not great, and we can truthfully say that by about the year 200 the books which were acknowledged as authoritative were practically fixed, and were almost the same as those we have now. At that time there was perhaps the most uncertainty about 2 Peter and James. A few other books were questioned in various sections after this, but there was not much change during the next two hundred years.

The first list of New Testament books which included exactly the twenty-seven we recognize today is a list made by Athanasius, the renowned Egyptian bishop, issued in the year 367. His purpose was to exclude a large number of spurious books which were read more or less. He says concerning the books of his list, "These are springs of salvation; in these alone is the good news of the teaching of true religion proclaimed. Let no one add to them, or take away aught of them. Thirty years later a church council at Carthage, under the influence of Augustine, again listed the books exactly as we have them now. There was no further disagreement among the churches of the West after this. How-

ever, in Asia Minor and Syria, it had come to be doubted in various places whether the Book of Revelation was written by the apostle John, and it was not until about the year 500 that this book was everywhere accepted as Scripture.

Now it is well to observe that a remarkable agreement of opinion as to what books were Scripture grew up before any church authority attempted to decide the matter. Individual churches were permitted to exercise their own judgment during the earliest centuries of the church. The books in our New Testament came to be generally recognized as authoritative, with only slight variations, and about all that official decrees did later on was to formally approve what the churches had already done, and thus protect the people from spurious works which might deceive some of them.

What influenced the people to accept as Scripture just the books that they did? Chiefly because there were the books which were written by apostles or by those who were associated with them and approved by them. The apostles had been specially commissioned by Christ to carry on his work, and to them he had given au-

thority. The Church rightly believed that special Divine guidance had been given unto them. Questions that sometimes arose concerning the authority of certain books arose usually because of an uncertainty as to who wrote the books. So many spurious works were written, claiming to be by apostles when they were not, that it was well for the people to be careful as to what they accepted.

But again, the character of a book would go far towards enabling the people to decide. If it contained silly stories or was manifestly below the spiritual level of other books, or contained teachings which were contrary to the generally accepted teachings of Christ and the apostles, it would naturally be rejected. In fact, the books of our New Testament are manifestly on so much higher a spiritual level than all rival works, that a little time and spiritual insight and common sense were about all that was necessary to enable one to select them from all others, and place them where they belong as the inspired Word of God. There is no dispute between Protestants and Roman Catholics or any other branch of the Church as to what books ought to be included in the New Testament. All alike ac-

cept the twenty-seven books commonly received among us.—B. L. Olmstead in Light and Life Evangel.

WHOLE-HEARTED PRAISE

Psalm 111

L. M. D. May be sung to the tune of "When I Am Glorified", Brethren Hymnal, No. 351.

1. The wondrous works that
God has wrought
His people ever keep in mind
His works with grace and mercy fraught
Revealing that the Lord is
kind.

Chorus:

O give the Lord whole-hearted
praise,
To him thanksgiving I will
bring.
With all his people I will
raise
My voice, and of his glory
sing.

2. His saints delight to search
and trace
His mighty works and wondrous ways;
Majestic glory, boundless
grace,
And righteousness his work
displays.

Chorus:

3. From him his saints' re-

demption came;

His covenant sure no change
can know

Let all revere his holy name

In heaven above and earth
below.

Chorus:

—From Bible Songs No. 4. Copyrighted 1909, by United Presbyterian Board of Publication. Used by permission.

Extracts From a Letter.

J. W. B., Kansas City, Mo.—I have read all the lessons for the year ending September 30 except a few which I will yet read between now and the 30th. * * * I intend to continue to the end of my life. * * * The reading is more than all the world to me. * *

* In the meantime I have read the Bible from the 1st chapter of Genesis to the 22nd chapter of Revelation in 10 months and 26 days; and since August 1st I have read again from St. Matthew to the 3rd chapter of Philipians inclusive, and kept up my daily reading of the Three-Year Course. *

* * I imagine now that we can cultivate that spirit within us till we get so full of it that the worldly things that the world loves we will just abhor. I have got so far along that I refuse to read any Sunday paper. They are not fit to be seen in our houses and should be kept away from children. Just let the children read those things and the adversary instead of ourselves is training our children * * * and we are helping the devil to lead our children down the broad road that leads to destruction.

DOING GOD'S WILL

L. I. Moss

In the first chapter of the Gospel of John we get a good

idea of what the word is, and how it was brought to us, in verse 14 we learn the word became flesh and came and dwelt among us. This provision was made for us because of the love of God as expressed in John 3:16, and also in John 17 in the prayer Jesus prayed for us.

Now if God so loved us and gave his son for us, Jesus gave his life for us, and all the needed preparations for our eternal happiness has been made. Should we not be glad to obey his word and will, when every part of it has been given for our good. Obedience to the will of God will make better men and women in this life, we will be better citizens in a community, and better people in the church, and will be better prepared to meet our Lord at the close of life. There is too much so-called obedience, which God will not recognize at all.

People say they obey the Spirit of the Gospel. Like many people with the Gospel of John on feet washing, they say any act of humility toward our brother, will fulfill the spirit of the Gospel, so we might go through many of the other teachings of the New Testament and they say you can be obedient to the gospel and spiritualize everything and not literally observe and do the

things taught in the word. James says in the second chapter 26th verse, faith apart from works is dead. Also the 17th verse says the same. In fact the whole second chapter of James teaches the literal doing of things in order to be obedient.

How are you going to obey the will of God in baptism without the literal act? How will you obey the gospel in five places on the salutation of the kiss with a stiff arm hand shake.

Our entrance into the kingdom of heaven depends on our obedience to God's will (Matt. 7:21) The text does not use the word obey, but it uses a term fully as strong, that of doing God's will.

Now there is a negative side to this question too. If obedience is the conditions of entering the kingdom, disobedience is absolutely the act which will bar people out of the kingdom.

Another question, how much of God's will do we need to disobey to close the door against us? Just read James 2:10 and see how much you want to take a chance on for yourself. A good many people

will be like a doctor one time said to me,—he was taking a chance on eternity. I asked him what his chance was worth, he said nothing.

My dear readers let us not take a chance but so obey God and his word that we may have the assurance Paul had in 2 Timothy 4:6-8, and when we do all in our power by the help of God, his Spirit and his word then we have nothing to boast of. We can only say we are unprofitable servants, we have done that which was our duty to do. (Luke 17:10).

This is why the Dunkard Brethren church is in existence, we stand for a fuller obedience to the Gospel, and earnestly plead with all to live and walk closer to God.

—Fayette, Ohio

GOD'S CALL

J. F. Britton

"Come out from among them and separate yourselves," says the Lord, "and touch nothing unclean; and I will receive you, and will be a Father to you, and you shall be my sons and daughters",

says the Lord Almighty (2 Cor. 6:17, 18). (Weymouth Trans.) This chapter has under consideration many and various obligations and requisitions that function and have a vital bearing in our Christian relation to our Lord. The three first verses, deal with the efficiency and practical purity in the ministry. The following ten verses are an exposition and interpretation of the relations in Christian service. The fourteenth verse presents a prohibitory mandate. Paul says, "Be ye not unequally yoked together with unbelievers." This is a definite command, that we should not confederate, affiliate and participate with those who have arrayed themselves in opposition against the doctrines, comments and teaching of the Gospel of Christ Jesus. Hence we should "Avoid unsuitable connections with unbelievers. For what is there in common between righteousness and lawlessness? Or what partnership has light with dark-

ness? What harmony can exist between Christ and Belial? Or what participation has a believer with an unbeliever? And what compact has the temple of God with idols? For we are the temple of the living God! As God has said, "I will dwell among them, and hold intercourse with them; and will be their God, and they shall be my people", therefore "Come out from among them and separate yourselves", says the Lord, "And touch not things unclean; and I will be a father to you and you shall be my sons and daughters," says the Lord Almighty. (I've quoted from Weymouth Trans.)

This call is imperative, and is a bugle call of duty, sounding throughout the camp of Israel, to harken and obey the voice of Jehovah that is calling his people to come out, and separate themselves from the world. "Wherefore as the Holy Ghost saith, today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in

the wilderness'' (Heb. 3:7, 8)

The reader should read to end of chapter and note the seriousness of the situation, and the admonition given. The conference held on August 26, 1926, at Elizabethtown, Pa., passed a resolution against division, and to remain loyal to the church. In view of the modern conditions that have overwhelmed and plunged the Church of the Brethren into a sad state of apostasy. The question is, where is the church that we should be loyal to? In the conference held by the Dunkard Brethren on June 24, 1926, at Greentown, Ind., there was a resolution passed that all loyal and faithful members that love Christ and his word, renew their avowed allegiance made to God in their Baptismal Covenant. And with a unanimous vote, pledged themselves to the maintenance of the faith of the fathers, as taught by the New Testament Scriptures and interpreted by the Church in Annual Meeting, in all matters of faith, instructions and administration of Church government. It was also agreed to accept the Revised Minutes of Annual

Meeting up to 1911 as their Standard of Administration.

In response to the imperative and Divine call of Jehovah, the brethren and sisters in Mechanicsburg, Pa., and vicinity on Sept. 4, 1926, organized themselves into what is now known as the Dunkard Brethren Church, with the aim and purpose of reorganizing a whole Christ, and a full Gospel in our Faith and Practice.

Reader, suppose you were to go on board of a vessel bound for some foreign port. The vessel might be in the very best condition, and well equipped for the journey. But the vessel in her journey encounters a destructive storm that incapacitates and disable the vessel so she is not able to deliver her passengers to their desired destination. And in their perilous and lamentable condition another vessel comes to their rescue and offers to take the passengers to their destination. Which would be wise for you? To be loyal to your life, or to the old vessel that has been wrecked, and destined to ruin? The Church of the Brethren when she first started on her mission in the world, well

equipped and provided with every means of Grace necessary to foster and develop Christian character. And for about two centuries has stood the turbulent storms that have beat upon her, on the stormy sea of time. But unfortunately, and alas, she has succumb to the various modernisms that have overwhelmed her in the abominations of the modern church. Consequently the conditions in the church today are as they were in the days of Israel, when there arose a controversy and trouble between Moses and Korah, Dathan and Abiram, renowned leaders in Israel, over the commandments of the Lord. But Moses lead by the Spirit of God, appealed to Israel saying "separate yourselves from among this congregation that I may consume them in a moment." (Num. 16:21). Read to end of 32nd verse and note the sad end of disobedience against

God. And as it was essential for the loyal and faithful in Israel to separate themselves from those bigoted leaders that had arrayed themselves in the hostile opposition to Moses, hence the text that forms the heading of this article is both applicable and incumbent upon all the loyal and faithful members of the Brethren church, that has been devastated and wrecked by lust, pride and arrogance, to "Come out from among them and separate yourselves", says the Lord, "And touch nothing unclean, and I will receive you, and will be a father to you, and you shall be my sons and daughters," says the Lord Almighty. But "if it seems evil unto you to serve the Lord, choose you this day whom ye will serve". (Josh. 24:15)

Choose, ye must, and in choosing lies life or death. Which will you have?

—Vienna, Va.



BIBLE MONITOR

VOL. IV.

December 15, 1926.

NO. 24.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHAT I HAVE WRITTEN I HAVE WRITTEN

The superscription placed on the cross when Jesus was crucified didn't suit some of the folks. The epitaph placed upon your tombstone may not suit some folks. The title over Jesus was a true statement of the facts in the case. That is why some didn't like it. The epitaph on your tombstone may or may not be a true concept of your life.

No difference how much his enemies would like for Pilate to lie about Jesus, his lie would not have changed the nature of the case, and Pilate knew that fully well, then why should he change it? Suppose your epitaph should state the truth, changing it would not effect the truth; and if it stated an untruth, that will not effect the truth. Pilate knew this, then why change it? So Pilate said "what I have written, I have written." and to change it now will not effect

the truth of the statement.

So with our lives, we are writing daily and the Lamb's book of life contains the record, and no matter how we should like to live it over again in the hope of changing or improving it, it is "written" with the pen of gold by the angel of God and will so remain until God shall see fit to erase it, for he alone can do it, and even then the facts remain.

Job, as no other man, perhaps, was enabled and saw his own life as no other man ever did. David one time took a retrospect of his life and made some wonderful discoveries. "I thot on my ways," he said, "and turned my feet unto thy testimonies, I made haste and delayed not to keep thy "commandments".

Paul too, had a hard struggle to do the things he WOULD and to refrain from doing the things he "would not" and said of himself, "Oh, wretched man that I am, who

shall deliver me from the body of this death"?

Oh, that we might see ourselves as "ithers see us"! and know ourselves as God knows us. What revelations might be made! David found out he was sinning by omission and by commission. He lost no time in trying to make amends. "I made haste," said he, and delayed not to keep thy commandments."

In taking an invoice of our lives in the closing of another year we may make some unexpected discoveries—a duty left undone, an opportunity to do good unimproved, progress in "grace and the knowledge of Christ", imperceptible, increase in holiness, slow, with a decline in spirituality, an increase of carnality, drifting away from God and paths of righteousness—that will challenge our credulity and startle us with shame and disgust.

How careful then we should be that each year, each day of our lives should show in some way improvements over the previous one; for "Every day in thy life is a leaf in thy history", is as true today as when it was first written. Many changes, no doubt, would be made in every life, could we

live it over again, but "what I have written I have written" and is now too late to remedy. The only thing left us is to "stamp improvement on the wings of time" and pray for giveness of the failures and mistakes of the past, and for grace and courage to improve the passing moments as they come to us.

"The mistakes of my life have been many.

The sins of my heart have been more, I scarce can see for my weeping

But I'll enter the open door".—of opportunity to make amends as the days are going by.

"What I have written, I have written" and happy we if at the close of each day, each year we can look back with complacency and content upon a life well spent, and a heart made glad because of fidelity and faithfulness to the truth, and loyalty to Christ and the church, and helpfulness to our fellowman, and mercy and kindness to the oppressed and downtrodden of our race.

"What I have written, I have written," may it meet the approval of our Father in heaven!

THE CHRISTMAS GIFT

The greatest gift ever made, and to the most people, is the one we are told about in John 3:16. It reads: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The time of year has come when we think more of gifts than ordinarily; we think of receiving and giving. And as we so think, let us give first place in our thoughts to the Great Gift which God bestowed upon the world nearly two thousand years ago. What would our condition be if we had not received this gift? And not only our condition: what would the world have been without it?

There is no doubt that we are too much taken up with the things of time and sense, and consequently pay too little heed to the things which we have learned in reading our Bibles. What would be our hope now if our Savior Jesus Christ had not "brought life and immortality to light through the gospel"? What else could we do than sit in darkness and the shadow of death until the call came for us to go hence and be no more? Without the revelation of Jesus Christ our Lord we might

speculate about a future life as did the ancient philosophers, but we should know nothing as we do now about it.

We are told that Jesus came that we might have life, and that we might have more abundant life. And life is the one thing we all long for. If they had the ability to pay, we believe that the great majority would be like the king who when he knew death was near cried out, "Millions of money for moments of time." And that cry would be for the lengthening of our earthly life, which is so poor and mean in comparison with the heavenly. How many of us would feel as did Hezekiah if we were told by the Lord that the time had come for us to set our house in order, for the time had come for us to die?

And yet we have known brethren and sisters who felt as did Paul, that for them to depart would be better than to remain in this world, and they just kept on working and waiting for the summons to come to leave time and take up their abode in the other world. They had accepted Christ in their Savior, and the gift of eternal life goes along with him.

Jesus revealed the way of life to man, but that was not all. He revealed the way of peace, the peace which the

world cannot give, the peace which passeth understanding. This is another great gift which the world has needed for ages, but knew not the way to secure it. This is the peace which makes life worth living, and without which death and eternity are enough to inspire one with terror. We need peace peace with one another, individual with individual and nation with nation. If men had had this peace in their hearts through the ages, the history of the world would not read as it does.

How much better our lives would have been if we had had this peace; how many heartaches all of us would have escaped; how often we would have pitied instead of envying or scorning. But we didn't have it, didn't know it. And even now when we know it, know how to get it, we are so slow to put ourselves in line to receive it. We don't realize its importance, its blessedness.

The Great Gift of our Father is ours for the taking. Love prompted the giving, and love must prompt the receiving. If we receive Christ as it was intended we should receive him, will not God with him freely give us all good things? Receiving Christ aright means so much for us here and now, and infinitely more hereafter. He

brings so many good things into one's life. How can one be content to go through life without him?

We have received freely, and we must give freely. It is more blessed to give than to receive. Helping to give Christ to others increases our joy and peace; and we have not truly received him unless we seek to have others accept him. The best way to do this is to set before them such an example as he gave us. If we do that in deed and in truth, he is ours and we are his, and nothing now or ever will be able to separate us from the love of God as it has been revealed to us through Jesus Christ our Lord. Let us freely accept this Great Gift which is offered us, and let us as freely present him to others.

ASHAMED OF JESUS

Elsie Long

It seems this world is full of people who are ashamed of Jesus and even people who profess to be his followers. Why? Are they more desirous to be praised by men than to be acceptable in the sight of God? Why should we be ashamed of Christ who came to earth, was despised and rejected by men yet died for them? None was

ashamed of the boys who died for their country in the late war, then why be of Christ who died to save the souls of the whole world? On the contrary we ought to witness for him, exalt him, and praise him at all times. Why despise him and cling to the world? It has nothing to offer but emptiness. Can it be possible for a mortal man to be ashamed of Jesus on whom his hope of heaven depends? Are we unwilling to dress and be a separate people as the New Testament teaches for fear our friends will criticize us? It is time we are looking to God for approval instead of man for we cannot please them all anyway. We find it easy to confess Christ when we are among Christians; we may have found it delightful to trust Him in gatherings of his people, to send up our testimony and bear witness for him. But it is possible, not to say probable, that we find it difficult to make the same confession when we are in our homes, and in our ordinary surroundings. The fear of man always brings a snare. This is the devil's own snare—the trouble and difficulty of the spiritual duty of confession. And yet if it is not dealt with at once there can be nothing but spiritual defeat in our lives. Marvel not, my brethren,

if the world hate you. (1 John 3:13) It also hated Christ and remember his grace is sufficient for us. In 1 Peter 4:16 we read, "yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf." Also in Phillipians 1:20, according to my earnest expectation and my hope that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body whether it be by life or death. Paul was not ashamed of the gospel of Christ.

Do you believe on Christ? Whosoever believeth on him shall not be ashamed. (Romans 9:33) *

Though people are ashamed of Christ now there will come a time when they will not be but Christ will be ashamed of them for he says in Mark 8:38. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." How sad the thought. The approval of the world which lasts for a few years cannot be compared with the approval of God which lasts through eternity. May we

truly say with the poet:

"Ashamed of Jesus! Empty pride,
I'll boast a Saviour crucified
And O may this my portion be,
My Saviour not ashamed of me."

—Goshen College, Goshen, Ind.

BOARD MEETING

The Board of Directors of the Bible Monitor Pub. Co., met at the home of brother J. L. Johnson's, Somerset, Pa., Dec. 9, 1926, with brother B. E. Kesler absent.

It was decided to publish a call for a place to hold next stockholders' meeting and Dunkard Brethren Conference. We think this meeting should be held June 1-3. Have you a place to offer? Let us hear from you soon.

L. I. MOSS, Sec'y.

IS IT RIGHT?

Jno. L. Johnson

There is no other question so important for our present, or future welfare as this one, because it will be determined by our recognizing this question rightly that we will be enabled to lead righteous lives in this world and be happy in the future state.

Everything that we do in this world should first be thought out as to whether it is **RIGHT** or not. "Prove **ALL**

things and hold fast to that which is right." Why should we do things haphazardly? It is said that "there is a time for everything." The time seems to have arrived for all of us to think soberly and seriously on the question of our church service observation and ask ourselves, is it right to follow along with denominations that are using worldly pleasures and amusements to allure new membership and please those that are members such as musical instruments in our church houses and selected choirs regardless of their Christian behavior or appearance? The many forms of feedings and social gatherings pageants, dramas, non-christian lectures, screen pictures, etc., too numerous to mention, all which seems (to many) to take the sacredness away from the sanctuary, "My house is to be a house of prayer and YE have made it a den of thieves."

The Dunkard Brethren Church Inc. has undertaken to get our church people to stop and ask themselves, Is It Right to adopt these many new conditions and largely neglect the plain commands of the New Testament, "That we must withdraw ourselves from those that walk disorderly and not according to the teachings of the scriptures as given by

Christ and his apostles, telling us to come out from among the world and be a separate people, letting our light so shine that others seeing our good works will be caused to think on these things.

We are admonished in the Old Testament "to walk humbly before God" this command together with "that a man should not think more highly of himself than he ought to think" and in honor preferring one another, these and many other scriptural references could be obtained to make us ask ourselves whether it is RIGHT to accept and practice the many new things that are now being put into our church practices and which detract from the sacredness of our worship.

We should not only practice our Christianity in our church worship but should live it in our daily walk and appearance as well, if we want the careless and unconcerned to recognize that we are (even sacrificing) to live our lives according to Christ's plan of humility and obedience.

May the Holy Spirit help us to renew our efforts to throw off all worldly superfluity and desire for honor and worldly show and to renounce sin and satan with all his deceptive

ways in which he allures the people that do not make use of the principle to first ask themselves, Is It Right.

If we as Bible Monitor readers and Dunkard Brethren members do not make this question foremost in our Christian lives I am afraid our success in living through this life in a way to please our master will have failed us in securing a mansion in Heaven. May we put our trust in God and work out our soul's salvation with fear and trembling.

—No. 94 W. Patriot St.,
Somerset, Pa.

SHALL WE LAW FOR CHURCH PROPERTY?

Robert L. Cocklin

As the church of Jesus Christ always has maintained the teachings of Christ and always shall, I am pleading with all those who are members of this body to stand loyal and faithful until the end, which is but a short time hence. The time has come when the prophetic age has ripened into fulfillment or a reality. What makes the occasion of such great significance is the fact that slowly but finally and saddest of all—almost unnoticeably by professing Christianity—these great visions and

truths are passing into history through fulfillment as designed.

Let me plead earnestly with Christ's children, that we search the scriptures daily and prayerfully lest these things come on us unawares and we make light of them through ignorance of His word.

The church of Christ has always upheld the gospel teachings, and one of them is going to law with thy brother. Now the testing time has come when the question of who are Christ's people is about to make itself manifest in this teaching. We realize that though the intrinsic sifting which Christ will finally give his church through persecution by those who once walked with us to the house of God, he will manifest those who have been born again and will remain faithful until death.

We realize that the question of church property may be weighed in balance by the courts of our fair land of America by those who disregard the teachings of Christ and force the issue upon us. It is absolutely wrong for Christ's people to law to hold the property dedicated to his service. If the property belongs to God's people, as we know it does, he will see that his people shall have it providing it is

his will under existing circumstances and times. If we are drawn into court by our adversaries (the professing people) fear not because at that moment, Christ through the Holy Spirit will put the words into your mouths what ye shall speak, while the souls of those men and women who forced the issue, are being weighed in the balance by a Being from high Heaven, the Judge of the Universe, whose judgment is righteous and reward is in accordance. Let us fear God rather than men though they deprive us of worshiping in his house, they cannot keep us from entering the heavenly home beyond this veil of tears. Let not your heart be troubled, ye believe in God, believe also in me, in my father's house there are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go, I will come again and receive you unto myself, that where I am there ye may be also. Thanks be to God through His Son for this.

If those who deprive us of this privilege of worship in God's house could only see themselves in the light of the true Gospel, the stand they are taking against Christ and his people, which is only bringing about the means of a blessed end. Brethren, this is the last

and strangest advantage they are trying to gain, the method by and through which some may be won back into the flesh pots of Egypt, that is by depriving us to worship in Church of the Brethren property; but to the genuine child of God this is not even to be considered as a hindrance to this great and final work on earth. Be strong and of good courage, for Jehovah thy God is with thee whithersoever thou goest. Josh. 1:9. In our community where the Church of the Brethren have deprived us of this privilege, popular churches and some of the finest have thrown open their doors to us, and have extended the invitation to use their property whenever necessary. This only shows and proves the depth of Christianity in the lives of professing people of a so-called plain people in comparison to the popular.

But above all, let us love our enemies, do good to them that despitefully use us and pray for them that they may see the shadows of darkness that are slowly reaching out to the very horizon of Eternity and that this might move their hearts to meditation in such a way that they may take another glance at Calvary and move back closer to his ignominy instead of a forward movement to despera-

tion and destruction, be made to cry aloud, "Come let us go up to the house of the Lord to worship." Let us all pray to this end.

Brethren, we must all be brought to the "Red Sea" of our life and then God can and will provide a way for his people. Let us not allow discouragement to enter our minds over a small matter as this, if God is for us, who can be against us.

Finally brethren, do not go to law over the matter as to the ownership of God's house. All things go to God who gave them, but seek ye first the kingdom of Heaven and His righteousness and all these things shall be added unto you. Therefore, we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation.

And now brethren, ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness, but grow in grace, and in the

knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.

—Mechanicsburg, Pa.

Watch the dateline in the address of your "Monitor". If it reads Jan. 27, your time expires Dec. 31.

A number of subscriptions expire with this issue, yours may be one of them.

We don't want to drop you from our list. Renew and go with us through 1927. We'll do you all the good we can. Your prayers for us will be a fine help.

THE PEACEMAKER

G. E. Studebaker

Matt. 5:9: Blessed are the peacemakers for they shall be called the children of God.

Every day we see the need of peacemakers, for there is trouble on all sides. There is probably no man living who at some time has not needed a peacemaker. We see individuals having their differences, groups of men having theirs, employes and the employer are never without differences somewhere in the world.

And denominations have their differences; nay, more, there are serious differences

among the members of the same denomination.

These differences are unfortunate, but they seem inseparable from our nature. Human nature gets the upper hand; each side agitates and exaggerates the differences, and gives its reasons with a view of getting sympathy and support. The contention grows warmer, and the breach widens, and soon it seems that the only way is to separate one from the other.

The above is the common way, and it is a sad thing that it is so common. We find a better way made plain by the Lord, and I give several references as a guide. Jas. 3:5 says, "Behold how great a matter a little fire kindleth." Jas. 3:4: "But let patience have her perfect work." Eph. 4:2 says, "With all lowliness and meekness, with longsuffering forbearing one another in love."

With these Scriptures as waymarks the great problems are easily understood, while without them we can never reach a satisfactory understanding. We take the matter into our own hands, being led by personal ambition, and with contentions and backbitings we get the results mentioned in Gal. 5:15, "But if ye bite and devour one another,

take heed that ye be not consumed one of another."

If we keep in mind these few references which point in the right direction, and if we give them the recognition due them, we may escape many of the snares which entangle us when we do not give heed to the Scriptures. It is not enough to know the precepts of the New Testament, we must follow them if we would reach the reward promised to the obedient.

If these conditions exist among us as a church, and if we are concerned to promote the welfare of all, ourselves included, would not wisdom suggest that some way be found, and some plan be made, to call together such as could take the matter in hand and endeavor to find a remedy for present ills? This would be a preliminary meeting for the purpose of talking things over and arranging for some future action as might be found necessary. Let us see what can be accomplished by reasoning together under the influences of the Spirit.

We have lived long in the church and have labored with the brethren many years and in various fields, and our great desire as we near the end of our course is that the church

remain united and faithful in all that the Lord and his apostles commanded us. Let us lay aside our own opinions and wills and seek only to know and follow the will of Christ. If we do this in all meekness, many of the differences will disappear and we shall be one, as the Lord prayed that his followers might be—all united in him.

—Hampton, Iowa

HEAVEN OR HELL

Soon this earthly life is ended
And we'll reach the other side.
There to enter into glory
With our Christ, the crucified.

Yes, it may be on the morrow —
That our souls will pass away:
But I trust we'll meet in heaven
That sweet land of endless day.

There are many stately mansions,

Jesus tells us in his word.
There will be the sweetest music

That our ears have ever heard.

Now our fam'ly is divided,
Some have found the better road,
Leading toward the great city
Where the streets are paved with gold.

What a burden would be lift-

BIBLE MONITOR

Poplar Bluff, Mo., December 15, 1926

Published semi-monthly by the Bible Monitor Publishing Company in the plant of the Citizen Printing Company, 127 N. Main St., Poplar Bluff, Missouri.

Entered as Second Class Matter Oct. 14, 1922, at the Post Office at Poplar Bluff, Missouri, under the Act of March 3, 1879.

Terms: Single Subscriptions, \$1.00 a Year in Advance. To agents, in clubs of Five or more, 90c a Year in Advance.

L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

ed

If united we might be
On the onward march to heav-
en,
That blest land of victory.

I would sing aloud his praise,
And my heart would lighter
be,

If they all would come to Jes-
us,
That from sin they might be
free.

As it is my heart is heavy
If in sin they choose to dwell
They will not be saved in heav-
en
But will be fore'er in hell.

—Selected

To the Monitor Family:

Last February I received a telegram that my aunt was very sick. My cousin, her daughter, and I left for her bedside in Colorado where I stayed six months taking care of her.

I was shocked to see the pride that is in the church and what church members think of the church fathers and how lightly they speak of the gospel and how little they know of God's word. A party told me that the church fathers were ignorant men and we were more enlightened also that the uniform was only man made that it wasn't necessary. That the world was getting better but failed to prove it, also contending for foreordination, also making statements like this, that he didn't believe in premillennialism or post millennialism but he was for the Gospel, but failed to tell what the gospel taught. Making many assertions, but not proving them. Two of the leading theologians of the brotherhood condemning all the leaders of the Monitor family. Then a brother asked them a very simple Bible question, neither of them could answer it. The Morton sisters came to the town and the church members are going daffy after them. They are followers of

Mrs. McPherson. If the whole gospel was preached our members would stay away from such people.

The world is starving for whole gospel. Will not the Monitor family put forth every effort to bring it to them? May we not strive for the salary but for lost souls—heaven should be our goal, not dollars.

J. G. Mock

—Martinsburg, Pa.

LET YOUR LIGHT SHINE

L. I. Moss

Jesus said, "ye are the light of the world, a city set on a hill."

I write a few lines to the Monitor readers as an appeal to you all to let your lights shine.

I want to call your attention to some ways we can let our light shine.

Now there has been an organization formed, the Dunkard Brethren church. The purpose of this organization is to re-establish the principles and doctrines of the Gospel, which by practice have been dropped by the Church of the Brethren. One of the best ways for us to let our light shine now, is to so live and put in practice these principles and doctrines, that all the world will see the

value of these teachings of the Gospel.

Now if we want to re-establish the old Dunkard faith, which I am sure we do, I want to ask you a few questions.

What do we want with anything in our lives, which will hinder all our fellow men seeing we are real Dunkards by practice?

Then brethren what would you want with life insurance?

What would we want with secret orders?

What would you want with a civil office?

Why should you want to have part in war?

Why would you want to go to the fair or show,

Why would we want a large pipe organ in our worship?

Why omit the holy kiss of love?

Why anoint unbelievers?

Why do you want to dress like the world?

Brethren why do you not want to wear the brethren coat?

Why do you want to wear a necktie?

Sisters, why should any of you desire to bob your hair?

Why do you want to comb your hair in the latest style, with all shaped rolls or puffs over your ears or down over your eyes?

Why would you want to

wear your dresses so short on both ends they become immodest?

Why do you want a dress so thin men may see your form?

Why do you want a hat?

Why would you like a bonnet so small it becomes no protection as a head dress?

Why do you want your prayer covering so small it becomes no covering of the head, just covers a little part of the hair on the back of your head?

Yes, Elders, can you tell me why you want to shave your beard off?

Now to the readers of the Monitor and more directly to those who are identified with the Dunkard Brethren—If you want to let your light shine and show to all our fellowmen, we are re-establishing the old Dunkard faith, just take these questions I have given and compare your life with the practice of the church when it did practice these principles and doctrines.

I earnestly pray and plead with you in the name of Jesus, make it possible by cleaning up and lining so that the Church of the Brethren and all other fellow men, may see the light shining so brightly in the lives of the members of the Dunkard Brethren, they will know the good old Dunkard doctrine which is the Gospel

doctrine that has been re-established on earth.

—Fayette, Ohio.

LAWFUL AND UNLAWFUL

J. F. Britton

There are two kingdoms in the world, and both kingdoms have a law or government peculiar to its own interest. And those kingdoms are in a large measure separate by reason of their missions in the world. Jesus said, "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." (Jno. 18:36) "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4, 5) In these texts we have a very clear definite outstanding facts of the superiority of the mission of Christ's kingdom over the kingdom of this world. And too, the kingdom of Christ is permanent, and righteous. "But unto the Son he saith,

thy throne, O God is forever, and ever; of scepter of righteousness is the scepter of thy kingdom." (Heb. 1:8) It follows then that the dominating principles that characterizes the kingdom of Christ, are virtue. "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law". (Gal. 5:22, 23). A wonderful and glorious kingdom indeed.

"Wonderful words of life,
Let me more of their beauty see,
Wonderful words of life.
Words of life and beauty,
Teach me faith and duty."

As it has already been shown in this article, that Christ's kingdom or church is a spiritual church, composed of those whose lives are "hid with Christ in God". Their ritual is dignified and exemplified by the Holy Spirit that lives and rules within them. Marvelous dignity is placed upon the temple of Christ, and "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are". (1 Cor. 3:17) "What? know ye not, that your body is the temple of the Holy Ghost which is in you? Which ye have of God, and ye are not your own; for ye are bought with a price; therefore glorify God in your

body, and in your spirit, which are God's". (1 Cor. 6:19-20). These texts are imperative and call for a service that is constructive from both body and soul. It was said that "Saul hath slain his thousands, and David his tens of thousands." (1 Sam. 18:7) And it is only too true, that indulgences in unlawful things, has slain its thousands, but wrong indulgence in lawful things, has slain its tens of thousands. It is appalling to think of the perverted appetites, lust for detrimental fashions, and a disregard to the hygienic requisite of health and spirituality. There are many things that are unlawful, so far as the legal law is concerned, but are unbecoming and not expedient for a Christian to indulge in. It would be lawful for the writer of this article to go about his daily tasks indulging in the sinful habit of the use of tobacco in any of its forms, and it would be lawful for him to go into the pool room and participate in their sports. It would be lawful for him to go to the "movie", or the theater, of the Sunday baseball game, or other questionable places for a Christian to go. But would it be right or expedient? Then too, there are rights and privileges between husband and wife that are law-

ful, but are unbecoming and not expedient for their indulgence before their children and other folks. "All things are lawful for me, but all things are not expedient, All things are lawful for me, but all things edify not." (1 Cor. 10:23). And again Paul says, "Wherefore, if meat makes my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8:13) And Jesus said, "Ye are the salt of the earth: but if the salt have lost his savor, where with shall it be salted? It is thence forth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill can not be hid." (Matt. 5:13, 14). These texts have under consideration the Spiritual edification and influence of the church in her God given mission of cleansing, purifying, preserving and illuminating knowledge and saving graces of Christ, that men may see that the religion of Jesus Christ is not a vain fancy, but a reality, and is God's ordained agency in the world to save those who are away from God, and know him not to the saving of their souls. It is indeed, sad and appalling to think of the awful death toll of those

who are going into a Christless eternity because of the heinous and wicked lives they have lived. But, oh, eternity alone will reveal the awful consequences of those who, like "Esau", are selling their "birthrights" by indulging in lawful wrongs.

There is a sad story told of a young brother, who went to the city one night and walked up to the window of a "movie", and bought a ticket, but was checked by an inward feeling, and while he was hesitating about going in, a deacon walked up to the window and bought a ticket and went into the movie. That was quite an incentive, still the young brother hesitated, but when the pastor stepped up to the window and bought his ticket and passed through the door into the movie, the young brother followed. Several years later the young brother was taken ill, and when his illness became serious, his mother wanted to send for the pastor and deacon to come and have services with her son, but he said, "No mother, it's too late. I am going to die and I am lost and that pastor and deacon is largely responsible for my awful condition. I followed them into that damnable movie that is the cause of my eternal ruin." Reader, can you

conceive the immeasurable powers and consequences of influence? "For none of us liveth to himself, and no man dieth to himself." (Rom. 14:7) There are many things that are harmless within themselves, and are lawful, so far as the civil law is concerned, but are not expedient and admissible for a Christian's indulgence.

Through the directions of the Holy Spirit, Paul lays down a rule for the Christian in all their transactions and deliberations. "Whether therefore ye eat, or drink or whatsoever ye do; do all to the glory of God." (1 Cor. 10:31) Can any Christian woman say she bobbed her hair to the glory of God? And too, she can not say that she wears those bob-tailed dresses, with no sleeves and cut half way down her breast, suggesting what they do not reveal, appears, to the glory of God. And again, she can not dress herself half naked and go on the modern dancing floor and come in close personal contact with questionable men, for the glory of God. And can she say that she paints and powders her nose, lips and cheeks for the glory of God? And does she wear gold rings and other jewelry and superfluities to the glory of God? And our sisters,

who once wore their plain Christian bonnets but have now displaced them with the hat, have they done it to the glory of God? And how about our brethren? Elders, ministers, deacons and laymen who once wore the coat with the standing collar, as specified by Annual Meeting but have now displaced them with the fashionable vest and coat with the lapel collar, have they done it to the glory of God? Who will answer those questions giving the evidence? Yet these very elders and ministers are clamoring about loyalty to the church. Jesus said, "For I have given you an example, that ye should do as I have done to you". (Jno. 13:15) Jesus never gave any precept nor example that he did not live and practice himself. Example is a practical teacher and leader. No wonder Paul wrote to Timothy and said, 1st, "Take heed unto thyself", 2nd "And unto the doctrine". 3rd, "Continue in them". 4th "for in doing this, thou shalt both save thyself and them that hear thee". (1 Tim. 4:16) Here lies the Christian's success and prosperity. And now abides concept, precept and example, these three, but the greatest of these, is example. For Jesus is our example. And the way, the

truth and the life. (Jno. 14:6)

Hence it is lawful, it is wise,
it is safe to follow Jesus. He
will carry us through. Praise
his Holy name.

—Vienna, Va.

THE GOOD OLD HYMNS

There's lots of music in 'em, the
hymns of long ago;
An' when some gray-haired brother
sings the ones I used to know
I sorter want to take a hand—I think
of days gone by—
"On Jordan's stormy banks I stand
and cast a wistful eye."

There's lots of music in 'em—those
dear, sweet hymns of old,
With visions bright of lands of light

and shining streets of gold;
And I hear 'em ringing—singing,
where memory dreaming stands,
"From Greenlands icy mountains to
India's coral strands."

We hardly needed singin' books in
those old days; we knew
The words, the tunes, of every one
the dear old hymn-book through!
We had no blaring trumpets then, no
organs built for show;
We only sang to praise the Lord
"from who all blessings flow".

An' so I love the dear old hymns, and
when my time shall come—
Before the light has left me and
singing lips are dumb—
If I can only hear 'em, then I'll pass
without a sight,
"To Canaan's fair and happy land,
where my possessions lie!"

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT

* * * * *

Brethren, I count not
myself to have apprehend-
ed: but this one thing I do,
forgetting those things
which are before, I press
toward the mark for the
prize of the high calling of
God in Christ Jesus.
(Philp. 3:13, 14)

* * * * *

Scripture References:

2 Pet. 3:18. But grow in

grace, and in the knowledge of
our Lord and Savior, Jesus
Christ.

1 Pet. 2:2. As new born
babes, desire the sincere milk
of the word, that ye may grow
thereby.

Philp. 1:9. And this I pray,
that your love may abound yet
more and more in knowledge
and in all judgment.

1 Thess. 3:12. And the Lord
make you to increase and
abound in love one toward an-

other and toward all men.

1 Thess. 4:10. We beseech you, brethren, that ye increase more and more.

Eph. 4:15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

May we begin and continue the New Year with the same high and single aim that Paul had as expressed in Our Monthly Text, "Our Aim" as expressed at the head of each issue of the Monitor.

"Come, let us anew our journey pursue."

Daily Readings

JANUARY

1. Saturday—Psa. 90

(Scripture References recommended for New Year reading and meditation: Job. 7:6, 9:25, 14:1, 16:22; Psa. 39:4, 12, 90:1-4, 12, 139:1-4; Jas. 4:14; 1 Pet. 1:24; Eph. 5:16; Col. 4:5; Rom. 14:7, 8; 1 Pet. 1:17; Jno. 9:4; Gal. 6:10; Eccl. 9:10)

2. Sun.—Mark 1:16-20; 2:13-17; 1 Jno. 1:1-6; Phil. 2:5-11.

"Reread and meditate on one or more of the references given for New Year-"

3. Mon.—Phil. 1

4. Tue.—Phil. 2:1-3:14

5. Wed.—Phil. 3:15-4:23

6. Thu.—Col. 1

7. Fri.—Col. 2, 3

8. Sat.—Col. 4

9. Sun.—Luke 6:27-38; Matt. 5:12

10. Mon.—2 Tim. 3:14-17; Psa. 119:1-16

11. Tue.—Acts 8:29-38; Psa.

119:17-48.

12. Wed.—Neh. 8:1-8; Psa. 119:49-80

13. Thu.—2 Ki. 22:10-20; Psa. 119:81-112

14. Fri.—Luke 4:1-15; Psa. 119:113-144

15. Sat.—Matt. 7:24-29; Psa. 119:145-176

16. Sun.—Deut. 4:9, 10; 6:1-9; 11:18-21; Psa. 78:1-7; 2 Tim. 3:14-17. And review readings of the past week.

17. Mon.—Eph. 1

18. Tue.—Eph. 2, 3

19. Wed.—Eph. 4:1-5:20

20. Thu.—Eph. 5:22-6:24

21. Fri.—Philemon

22. Sat.—1 Tim. 1, 2

23. Sun.—Mark 1:35; 14:32-36; Matt. 6:9-13; Psa. 63:1-8

24. Mon.—1 Tim. 3, 4

25. Tue.—1 Tim. 5, 6

26. Wed.—Titus

27. Thu.—2 Tim. 1, 2

28. Fri.—2 Tim. 3, 4

29. Sat.—Heb. 1, 2

30. Sun.—Luke 4:1-13; 1 Cor. 10:12, 13; Rom. 8:28-39

31. Mon.—Heb. 3, 4

**The First Imprisonment Epistles — Ephesians, Philip-
pians, Collossians and
Philemon.**

When Paul, at the close of his third missionary journey,

came back to Jerusalem, he was at once arrested by the Jews, but taken by the Romans to Caesarea, where he was in prison two years. From there he was taken at a prisoner to Rome. It was while he was here in Rome under guard for two years (Acts 28:20, 31) that he seems to have written four deeply spiritual letters. They are all prison epistles, which could hardly have been written earlier than this.

The letter of the church at **Ephesus** is a great appeal to this Gentile Christian church to appreciate the love and mercy through which they were saved (ch. 1:3), and to walk of the high calling to which they have been brought (ch. 4:6). This letter will seem more real when we read in Acts 19 the account of the founding of the church, and in Acts 20:17-38 his farewell address to the elders of the church at Ephesus.

The letter to the Philippians is a beautiful message of love. The church was founded in great conflict (Acts 16:12-40). His prison life in Rome reminded him of his prison experience while he was with them (Acts 16:23 et seq.). He remembered their faithfulness and longed to see them again, and was then planning to send

Timothy to them, hoping himself to be able to go also, later.

Colossians. Addressed to the church at Colosse, a city in Phrygia. Paul seems never to have been there, but he was much concerned about their welfare (2:1). The entire message is strongly hortatory to faithfulness and to higher Christian attainment. Evil influences were at work in their midst, and of these Paul carefully warns them (2:6-23); and over against these vain philosophies, in bold contrast he places the saving power of Christ and his Gospel (3:1 to 4:6).

Philemon is a beautiful little letter of friendship, which seems to have been written and sent when the other prison epistles were. Onesimus, a slave belonging to Philemon while in Rome, came under the influence of Paul and was converted. Paul takes this as an opportunity of showing Philemon that in Christianity a slave is a brother to his master, and he strongly exhorts him to receive Onesimus as such. — Training the Sunday School Teacher, pp. 126-7.

The Sunday School Lessons for 1927.

For this year the International Committee have given

us an interesting, varied and instructive series of lessons. For the first quarter we have "Studies in the Christian Life", practical topical lessons. Members of the B. R. C. will note particularly the lesson for the third Sunday in January. The Christian's use of the Bible, and that the Daily Readings for the week preceding bear on that topic.

For the second quarter we have "The Life and Letters of Peter, mostly from the Gospels and the Book of Acts.

For the rest of the year we are given a six months' course in the Old Testament; for the third quarter, "Early Kings of Israel, from Samuel to Rehoboam", fourth quarter, "Early Prophets of Israel: from Elijah to Isaiah".

Christmas comes on Sunday this year, and for that day we have a Christmas lesson from the second chapter of Luke.

YOUR VOTE WANTED.—

Would you like the names and address of the members of our Three-Year Bible Reading Circle printed in the Monitor? Answer by post card if you choose. Just write

NAMES AND ADDRESSES

and answer YES or NO I would like a full vote and all in by January 1 or soon after.

FOR THE BIBLE MONITOR

The regular quarterly council of The Church of the Brethren at Newberg, Oregon; convened on Thanksgiving Day. In order that the voting might be done intelligently for the officers of the coming year, we announced our intention to organize a Dunkard Brethren church soon.

On December 10 those interested, met at the home of Bro. Daniel Kaufman (a deacon) to organize and to arrange for our future work. This resulted in fourteen charter members, among whom were one elder and three deacons. These officers are by virtue of their standing in the Church of the Brethren. Bro. F. D. Baron (deacon) was chosen church and Sunday school treasurer; Bro. Daniel Withers (deacon), church clerk. Eliza J. Moore was chosen Sunday school superintendent, with Daniel Withers, assistant.

Sunday services will be Sunday-school and preaching in the forenoon and Bible class in the evening, and on Wednesday evening, prayer meeting. We decided to hold our first love feast Friday evening December 17.

This organization is moving

harmoniously and we feel that we are led by the Holy Spirit.

S. P. VAN DYKE,
Newberg, Oregon

"50 YEARS AGO"

J. L. Switzer

Yes, 50 years ago—and oh, what changes! Then we lined our hymns 2 lines at a time. Then we sang the old-fashioned tunes; then we heard the old-fashioned gospel of Jesus taught; then we had no sermons written on paper and read to us, but the old-fashioned preacher gave forth the Word in a forcible, convincing, earnest way, and the conversions were lasting and the church prospered. Alas! Alas!! That day has gone, instead we have the emotion at services, the new way and many fall away and follow the fashions of the day and dress accordingly, so that the real spiritual service and the real social handshake and salutation is lacking and we return home thinking we had lost out and wished for the good old paths recommended by Jeremiah the prophet. (see 6:16)

And why all this departing from the faith? Why not keep the faith we promised in our baptismal vow? Why, oh why,

do we not return to the good old ways of our forefathers who for over 200 years maintained the doctrines they started with and kept inviolate so long a time? Surely they were right. But is the worldly way of today right? See how the Lord's day is used. Lovers of pleasure, the baseball, the movie, the pleasure-seeking, etc., and the day is here they will not endure sound doctrine.

Oh, brethren and sisters, let us cling to the cross and take up the cross and follow Jesus all the way.

—Carterville, Mo.

**MEDITATIONS FOR NEW
YEAR**

Awake, my soul, with utmost care

Thy true condition learn:
What are thy hopes? how
sure? how fair?

What is thy great concern?

Behold another year begins,
Set out afresh for heav'n;
Seek pardon for thy former
sins,

In Christ so freely given.

Help us to venture near thy
throne,

And plead a Saviour's name
For all that we can call our

own,
Is vanity and shame.

Now gracious Lord, thine arm
reveal,
And make thy glory known,
Now, let us all thy presenee
feel,
And soften hearts of stone.

Send down thy spirit—from
above,
That saints may love thee
more,
And sinners now may learn to
love,
Who never loved before.

Devoutly yield thyself to God,
And on his grace depend;
With zeal pursue the heav'nly
road,
Nor doubt a happy end.
—Selected.

THE DICTATORS Part I.

J. F. Britton

The idea of "dictator" is somewhat high sounding, and implies authority to dictate what must be done or not to be done. If the term is used in reference to the One who speaks as never men speak, and who astonished and amazed the multitude — "for he taught them, as One having authority, and not as the scribes" (Matt. 7:29)—we ac-

cept the dictation. But when some man, or set of men, assume the right to dictate in matters and principles that are not in unison with the letter and spirit of the Gospel of Christ, their dictations should be refused. "Then saith Jesus unto him, get thee hence satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve". (Matt. 4:10)

Jesus quotes the sum and substance of Deut. 6:13, 10:20; Josh. 24:14; 1 Sam. 7:3. These references should be read, to get the force and meaning of Jesus' reply to satan's proposition. And, too, we should not fail to get a vision of the high standards of holy worship that Jesus unfolds to satan, recognizing the superiority of the sovereignty of God over all other dictators.

"O man, who art thou that replies against God- Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay?" (Rom. 9:20, 21) Should the sun, moon and stars dictate to their Creator, when they must shine or not shine? And, too, should lost sinners, foreigners away from the commonwealth of Israel, and the covenant of grace, who have never realized the sweetness of a Savior's love, dictate

to God how they shall be saved? And must the church submit to the rule of men who are out of harmony with the teachings of the gospel of Christ?

Stephen plaecs a ban on such men when he says, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." (Acts 7:41) And again, Paul says, "But if I tarry lang that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15)

There are two outstanding, definite facts in this text that should be recognized. The first is consecration "and holiness, without which no man shall see the Lord". (He. 12:14) "That he might present it to himself a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27) The second fact is a recognition of the church clothed in her divine authority, God's ordained agency for the saving of souls for whom Christ has died. It stands to reason then, that the church should be ruled and governed by her God-given government, and not by the dictations of

men, that draweth nigh unto the Lord with their mouth, and honororeth the Lord with their lips; but their heart is far from him. But in vain do they worship the Lord, teaching for doctrines the commandments of men. Paul says, "from such turn away." (2 Tim. 3:5) And again Paul says, "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee". (1 Tim. 4:16). For "Whoso looketh in to the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:25) These texts are practical factors in the Christian's life. There are many that are prone to dictate in word, but not in deed and action. It's all right to dictate by the authority of the Gospel; but its better to say, "Lord, have own way in my life, and give me a heart of love for thy service, and help me to walk worthy of the vocation to which Thou hast called me." For "blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates in the city." (Rev. 22:14).

—Vienna, Va.

(To be continued)



